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**An Anthology of Theurgic Operations
of the Rose + Croix of the Orient**

Translated from the Greek by the author

Second Edition,
amended and enriched with new material



Athens 2008

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*To my Brothers, both visible and
invisible, with love, gratitude and
respect.*

F.R*C, ✖

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Preface

Theurgy or *Ars Sacerdotalis* is the most sublime occupation that man can ever aim at. It is distinguished from Priesthood by the fact that the latter is accorded by God *gratis*, where as the former is partly an achievement of man and partly a Divine Gift. In other words, the Theurgist prepares himself cultivating the necessary virtues in himself, in order to be worthy of such a gift, if and when God wills so.

This “Anthology of Theurgic Operations” was initially composed in Greek, for the use of the Rose* Croix of the Orient in Greece.

It is sure that some of its readers – those who prefer discussions to action – will wonder whether this Sacramentary is “traditional”.

This is our answer: even the so-called “traditional” rituals are written by man’s hand; the property of “traditional” alone does not ensure the quality and the potential of them. The Initiation of the Rose* Croix of the Orient recommends two Sacramentaries: the famous “Sacramentaire” by Robert Ambelain or the 3-volume work by Abbé Julio. None is “traditional” in the way that these people would like... Also, none has been translated in Greek.

So, this Sacramentary was primarily composed in order to provide a basic tool needed by the Greek-

speaking R*CO. Both Ambelain's Sacramentaire and the work by Abbé Julio were taken into consideration – and also the relevant prayers of the Orthodox Church Prayer Book.

Some of the invocations manifested a kind of outdated inner attitude, so they had to be updated, in order to be used by the R*CO of today.

Regarding the structure of the Ritual Operations, the one of the "*Encheiridion of Rosicrucian Theurgy*" by Eques a Servitio Dei was followed, as this was the only one that observed the "Law of uniformity", as we will soon explain.

Structure of Operations

A.

As the reader will note, all operations have the same structure. They start with the same prologue (header) and – after the particular invocation – they end with the same epilogue (footer). Also, an expressed or implied hagiographical citation is included.

1. Declaration that the operation is celebrated for the Glory of God and for the Love of Humanity. This attracts the attention of the Divine Ministers.
2. The three Psalm verses that follow make a reference to the three Spiritual planes. With these verses the Theurgist accomplishes his

attunement with the perpetual Theurgic procedure.

3. Invocation to God, the provider of all Divine gifts. The invocation of God as "Light" accords with the Gospel of St. John and also with the "Credo".
4. Special invocation with expressed or implied hagiographical citation, depending on the case (healing, request for a gift etc).
5. The traditional ending of the R*CO: "By our Lord..." (this has been slightly adapted to accent the "victorious" aspect of the Divine Logos).

This similar structure ensures that all special ritual operations are ruled by two occult laws:

- The law of the uniformity of the operated act
- And the law of "hagiographical citation".

In every operation, the "law of uniformity" prepares in a certain way the visible and the invisible plane for the celebrated operation, by gradual familiarity. This law is also related to the function of egregores.

The "law of hagiographical citation" is described like this by Ambelain, in the introduction of his "Sacramentaire":

"The majority of these prayers is based on an occult law that Agrippa evokes in his famous "Philosophia Occulta". The Holy Scripture is a collection of historic events, whose roots are in the world of archetypes. In order to make every prayer

more efficacious, it is necessary to attach it to the fact that is its celestial archetype..."¹

B.

Furthermore, we should make a special notice to the structure of the Consecrations. An operation of consecration has usually two parts: an exorcism and a blessing (in this order). In this "Anthology" we have implemented an opposite approach.

Why? Because in the "traditional" approach, the elemental is first coerced (by means of the exorcism) and then blessed. We firmly believe that such a coercive attitude towards an elemental insults the notion of harmony that has to reign in all Theurgic Operations.

In our approach, the elemental is firstly blessed: it receives benediction, grace, mercy from God; only then comes the exorcism, which – in an Operation of Benediction – is nothing else but dedication to God's service.

In this way harmony is preserved.

Instructions for the celebration

The theurgic operations included are normally celebrated in a Temple, in the frame of a complete

¹ Ambelain, *Sacramentaire du Rose ✕ Croix*, Éditions Bussière, pp. 17-18.

ritual act. However, it is possible that they are celebrated in a concise way, out of the frame of a temple, like simple prayers. In this case, the Celebrant opens the operation “in the Name of the Father, of the Son and of the Holy Spirit” and closes with the phrase “By our Lord...”.

Martinists may celebrate these operations according to the concise procedure revealed to them in the third degree.

Anyway, we recommend that these operations are celebrated in a temple, placed inside a complete ritual. Says Ambelain in the introduction of his “Sacramentaire”:

“Let us not be surprised if we see the present Sacramentary completed by an ensemble of ritual forms. The reader should not neglect this, under the pretence of a well-intended simplicity. The rites are the vehicles and the amplifiers of the human Logos”.²

The operations included in this Anthology are of three kinds:

- a. Consecrations
- b. Operations of benediction, of protection etc
- c. Exorcisms.

The first two kinds are safe. Traditionally they are celebrated by people that have received a kind of sacerdotal ordination; however, any person of good faith may celebrate them as simple prayers.

² Op.cit. p.18.

But, as far as exorcisms are regarded, BEWARE! Exorcisms are essentially acts of violence against negative spiritual forces that will do everything to destroy the one that molests them. And, because the negative forces are chaotic, they will attack the offender in a chaotic way. This is the reason of the phenomenon of *choc-en-retour* that has destroyed the lives of many. Let the reader consider that even priests are not allowed to perform exorcisms, unless they have received a special training and they fulfill the prerequisites of purity and power.

In any case, if the reader should ever decide to perform any exorcism, he should celebrate the General Operation of Protection both before and after the exorcism, and then he should recite the Psalm of 72 verses, in order to avoid (or to minimize) the consequences of a possible *choc-en-retour*.

On Altars and Temples

We do not have the right to reveal the Altar setup of the R*CO. However, we will quote some excerpts from three works that approach this subject from a different angle.

a. Excerpt from *Initiation* by Th. Terestchenko.

"In order to operate the Work of the Art, you have to make the Temple. The room should have enough light and fresh air and should not be too spacious. The walls should be white, without ornaments. This will be the Temple of the Spirit, where the Initiate will concentrate and accomplish the Rites.

"At the center of the Temple there will be an Altar: a table covered with a white linen cloth, discretely adorned with the symbols that express the aspirations of the Initiate. On the Altar, aback, there will be a Symbol: a Sun, a Cross, or anything appropriate. [...]

"The four TAROT tools – the Sword, the Calyx, the Wand and the Pantacle – will be made or bought for this. A censer, a case for the incense, another one for the coal.

"A white, linen alb.

"All these have to be consecrated before use.

"In order to symbolize the Holy Trinity, we place three candles: the central one is a little higher than the other two. Besides, the Initiate will light a small candle that he will place on the right side of the Altar: this will symbolize his soul. [...]

"The Emblem will be studiously made according to the rules of the art, as a protection against the lower entities that will be attracted by the perfume. [...]

"You may use the Pentagram or the Hexagram, but above all the Cross.

"Always draw around you three circles [...] and crosses at the four cardinal points [...]."

B. Let us see what Robert Ambelain says in his "Sacramentaire":

"According to the tradition that was communicated to us, the Celebrant takes off the maximum of his profane cloths and all metal objects. He wears a white, linen alb and a cordon of the same colour. He wears sandals reserved strictly for his Operations.

"Regarding the simple prayers, he works with his head uncovered. In the case of exorcisms, he puts on his head a hood attached on the alb. [...]

"The Altar is set up like this:

"It is covered with a silken cloth of gold colour, on which the Gospel of Saint John is placed, opened at the first page of the first chapter. On each side there is a beeswax candle. The original document writes nothing about incense, but we think that it is an omission of the copyist: a censer and an incense-case will promote the creation of a mysterious and more efficacious ambience..."

C. Mouni Sadhu (Dmitri Sudoski), in his *Theurgy, the Art of Effective Worship*, presents a third approach. The writer speaks about an circular Altar, covered with a white cloth. On it a Crucifix is

placed, behind of which there is a double candleholder.

* * *

However, we have to say that all Altars are not equivalent. There is a kind of ritual operations that is based on the equilibrium of the Ternary; there is another one that functions in virtue of the polarity of the Duality. We will say nothing more on that. The above excerpts should be adequate objects of meditation and reflection for the spirit of the true Initiate...

On this edition

The present edition of this book is not an exact translation of the first, Greek edition. Basically, it follows the same lines; but it has been modified (or amended), taken into consideration the actual experience of the practicing members of the R*CO Chapter "Omega" of Athens. For example, in some cases there was a slight modification of expression; some operations included in the Greek edition were never used, so they were removed; other operations had to be included, in order to cover real needs etc.

All hagiographical citations are taken from the "Webster" edition of the Holy Scripture.

Special mention has to be done to the Greek word «ΛΟΓΟΣ» ("Logos"), that is usually translated as "Word" (or "Verbe in French). We thought that

none of these words conveys the full meaning of the Greek word, so we decided to keep this word “as is”.

The sacred exclamation “Jesus Christus Vincit”, used in many operations, is a phrase still in use in the Greek Church. (It was also used by the Demetrius Semelas’ “Frères d’Orient”). The Greek phrase cannot be accurately translated in English, so we preferred to render it in Latin.

Acknowledgements

We would like to thank:

Our RC*O Initiator, for his encouragement to generate this book;

The creator of the valuable software “In the beginning was the Word”³, without which the hagiographical citations in English would have been a huge task.

F.R*C, ✂

³ <http://www.theword.gr/>

Greater and Lesser Mysteries

*By Theodoulos, S*I*I**

In the general current of the traditional European esoterism we recognize two fundamental branches, that could be considered as two successive stages:

- Lesser Mysteries or Royal Art
- Greater Mysteries or Sacerdotal Art.

The Lesser Mysteries are basically focused on the individual and they aim at the development of the potentialities of human being. Here, we come across ideas like moral and spiritual cultivation, strengthening of Will, exaltation of personality etc.

On the contrary, the Greater Mysteries are focused on God. Here, the moral and spiritual cultivation is sine-qua-non; here, the fundamental ideas are the abandonment of the self to the Hands of God, the abnegation of personality and the conquest of "impersonality", the total and irrevocable dedication to the service of the Divine Plan.

In the Lesser Mysteries man works for his own evolution. In the Greater Mysteries he comes out of himself in order to be dedicated to the comfort of his fellow-people from the consequences of the Fall and to a constant and lifelong attempt to restitute this Fall.

Known expressions of the Greater Mysteries are – amongst others – the Rosicrucianism of the Orient and Martinism.

The object of the Greater Mysteries is the so-called Sacerdotal Art. This is distinguished from the Ecclesiastic Priesthood by the fact that the Priest – having apostolic succession – may celebrate the 7 Sacraments of the Church, as well as a whole series of other Operations, like consecrations, healing, exorcisms, prayers for protection etc.

On the other hand, the Adept of the Greater Mysteries may not celebrate Sacraments, but he may pray ritually for his fellow-men, sometimes with impressive results. Let us think that many thaumaturgic Saints were not Priests; they were just men with dedication...

Instrument of the Sacerdotal Art is the Word. The Adept of the Greater Mysteries does not seek the “Lost Word” because he has already found it. He knows how to use it, how to put it into God’s service, for the benefit of Mankind.

Vehicle or channel of the Word is the used Ritual. Rituals do not have any “magical force” by themselves. Their force is in the Word, which is channeled and expressed by means of the Ritual:

- towards the “above” in order to accumulate power
- and towards the “below” in order to accomplish the goal, and always for the service of God’s Will.

The Commandment of the Incarnate Word is clear and incontestable:

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely you have received, freely give." (Matth. 10.8).

And this Commandment is so valid, that Jesus Christ got angry when His disciples were not able to observe it in one occasion, and He exclaimed:

"O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" (Matth. 17.17)

From these two passages we conclude that God needs Servants for the service of His Plan for Mankind. **"The harvest is great and the workmen are few; supplicate therefore the Lord of the harvest, that he send forth workmen unto his harvest."** (Matth. 9.37-38).

In this spirit we greet this English edition of the "Anthology of Theurgic Operations of the Rose ✕ Croix of the Orient"; we are sure that it will be a useful tool in the hands of the dedicated, Unknown Servants of the Divine Will...

Amen!

A': PREPARATORY OPERATIONS

Ritual Bath

If possible, before celebrating his Operation, the Theurgist takes holy water with his palms and says the following Prayers:

- * Lord, Jesus Christ, cleanse me, so that I may serve Your Glory!
- * Lord, Jesus Christ, cleanse me, so that I may serve Your Work!
- * Lord, Jesus Christ, cleanse me, so that I may serve Your Humanity!

“Celestial King, Paraclet, Spirit of the Truth,
Omnipresent and in everything,
The Treasure of goods and provider of Life,
Come and dwell in us and cleanse us from every stain
And save our Souls, oh Merciful God!”⁴

He then washes:

- *his face,*
- *his chest,*
- *his belly,*
- *his hands*
- *and his feet, saying each time:*

⁴ This is a traditional Greek Orthodox Prayer. It is included in Muni Sadhu's Theurgy, p. 72.

Lord, My God, my power is in Your Name.
Purge me with hyssop, and I shall be clean: wash
me, and I shall be whiter than snow.

Having finished, he says:

✠ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.



Ritual Vesting

The Celebrant puts on a white alb or robe, saying:

✠ Lord, My God, my power is in Your Name. Make me worthy to whiten my cloths and wear the robe of incorruption, worn by all Your worthy Servants. Amen.

✠ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

He wears his Emblem on the chest, saying:

✠ Lord, My God, my power is in Your Name. May the most sacred Monogram of Your Holy Name, as well as the sign of Your holy and saint Cross, be engraved on my heart like an imperishable sigil. Amen.

✠ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Consecration of the Altar

Lord, My God, my power is in Your Name.

Father, Logos, Spirit, Trinity in Monad; Flamboyant Spritual Sun, Source of all Benedictions; look down, Lord, and bless ✧ this Altar, that was assembled for Your worship in Spirit and Truth and for the Service of Your Work of Universal Reintegration; and deign to lavish the life-giving currents of Your Divine Grace to the Celebrant and to Your whole Humanity.

Amen.

Consecration of the Carpet

Lord, My God, my power is in Your Name.

May this Carpet be a symbol of my proper spiritual attitude according to Your Saint Will, as well as a symbol of the most powerful protection of Your Omnipotent Name and of Your Divine Ministers.

Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John.

Amen.⁵

⁵ These two Operations are celebrated every time during the “Opening”.

B' : OPERATIONS OF
CONSECRATION

~ *One-time Consecrations* ~

**General Invocation, to precede
all operations of Consecration ⁶**

✥ Lord, My God, my power is in Your Name.

Hear my prayer, O LORD, and let my cry come to you.

God our Lord, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

God our Lord, Jesus Christ, Emmanuel, the only-begotten Son of God, begotten of the Father before all worlds (æons),

God our Lord, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made;

God our Lord, who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;

God our Lord, who was crucified for us under Pontius Pilate, and suffered, and was buried, and

⁶ Not included in the Greek edition of this book.

If the Theurgist is to celebrate a series of consecrations, this Invocation is recited only once.

the third day he rose again, according to the Scriptures,

God our Lord, who ascended into heaven, and sitteth on the right hand of the Father;

God our Lord, who from thence he shall come again, with glory, to judge the quick and the dead; and whose kingdom shall have no end.

God our Lord, the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.

God our Lord, who founded the one holy catholic and apostolic Church;

God our Lord, who ordained one baptism for the remission of sins;

God our Lord, the Provider of the life of the world to come. Amen.

Listen to Your Servant's prayer and deign to accord Your gratification for the celebrated Operation and also Your Holy Benediction, because You art the sole provider of Goods.

"Who shall ascend upon the hill of the LORD? and who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully.

He shall receive the blessing from the LORD, and righteousness from the God of his salvation."⁷

⁷ Psalms, 24.3-5.

Consecration of the Altar Cloth ⁸

- General Invocation of Consecration (*p.* 27)

P r a y e r

✠ Lord, My God, my power is in Your Name.

Creature of silk,

In the name of the ✠ Holy God Father, of the ✠ Holy Son Christ and of the ✠ Holy Spirit Paraclet, the Divine Creator that made you,

I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

Lord, our God, most merciful Father, that created everything by means of Your Logos; God, Who so loved the world, that gave Your only-begotten Son, that whoever believeth in him, should not perish, but have everlasting life,

Lord, Source of all Benedictions, from Whom every good gift and every perfect gift cometh, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning,

Deign, oh Merciful Father, to bless and consecrate the Cloth that covers this Altar, which was

⁸ Not included in the Greek edition of this book.

assembled for Your worship in Spirit and Truth and
for the Service of Your Work of Your Divine Will;
Lord, the Light that shineth in darkness; and the
darkness comprehended it not; the Light-Fire that
perpetually creates, preserves, evolves and redeems,
bless this Altar-Cloth, so that it becomes a living,
true and real image of Your Living Light-Fire of
Your uncreated Operations.

*Ineffable Light, Lord my God, by Your Omnipotent
Logos bless this Altar-Cloth. (x3)*

- ✧ Blessed be this Altar-Cloth
- ✧ In the Name of the Eternal Father
- ✧ Of the Divine Son inseparable Logos
- ✧ And of the Holy Spirit, the Paraclet, Provider of
the Divine Gifts. Amen.
- ✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.

Exorcism

Creature of silk,
Blessed by the ✧ Most Sacred Name, the Name of
Jesus Christ Emmanuel, Omnipotent Logos Victor,
And by my own Logos, as created in the image and
after the likeness of the One and Only Divine Logos,
that created you,

I ☆ command you and I exorcise you, I ✧ bless you
and I consecrate you and I dedicate you to a good
and just use: to the work of God's Love and

Wisdom, for the Lord's Glory and for the Service of His Humanity.

By the Force and Benediction of our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, every force, every operation, every enchantment of evil be absent from this creature.

God our Lord, for every operation that I will celebrate on this Altar-Cloth – symbol and sigil of the Divine Light-Fire of Your uncreated Operations – in Your Name of the Father and of the Son and of the Holy Spirit, for the Glory of God and for the benefit of my fellow-humans,

Let the creatures of silk with the whole chorea of the elemental forces of their kind,

As well as Your Divine Ministers with the chorea of their own spiritual forces, accord me high assistance in Your Name and under Your protection. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Consecration of the Altar Cross ⁹

- General Invocation of Consecration (*p.* 27)

God our Lord, most Benevolent Father, that created everything by Your Logos, and that so loved the world, that gave Your only-begotten Son, that whoever believeth in him, should not perish, but have everlasting life,

Lord, Source of all Benedictions, from Whom every good gift and every perfect gift cometh, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning,

Lord, the Light that shineth in darkness; and the darkness comprehended it not,

Lord, that sanctified the sign of the Cross by Your Passion and made it a sign of benediction, of resurrection and of life,

Look down unto this Cross, which is an artifact of human hands and **bless** it with the sign of Your Cross ✠, pouring unto it Your Divine Benediction;

bless this Cross with the sign of Your Cross ✠, so that it constitutes a sigil and a sign of Your Presence amongst us;

bless this Cross with the sign of Your Cross ✠, so that wheresoever it is placed, it constitutes an Altar, a domicile of Your Divine Presence, capable of

⁹ Not included in the Greek edition of this book.

attracting Your uncreated, life-giving, sanctifying, healing and redemptory Operations;

Bless this Cross with the sign of Your Cross, so that it becomes a sign of call and deployment of Your Holy Angels that serve Your Glory, as well as of all reconciled and reintegrated souls;

Bless this Cross with the sign of Your Cross, so that it can call up Your invisible Ministers, called by the Logos of the Man of Desire;

Bless this Cross with the sign of Your Cross, so that it becomes a support during the battles that Your Servant will give in Your Name and for the Service of Your Divine Will;

Bless this Cross with the sign of Your Cross, so that immediately all evil forces with their energumens tremble with fear, flee and disperse in defeat; and every negative presence, influence or insinuation – emanating from either a visible or an invisible source – be expelled, dispersed and destroyed forever.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this Cross. (x3)

✧ Blessed be this Cross

✧ In the Name of the Eternal Father

✧ Of the Divine Son inseparable Logos

✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

By the Force and Benediction of our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, every force, every operation, every enchantment of evil be absent from this Cross; and let this Cross provide spiritual illumination and salvation of the soul to all present.

God our Lord, for every operation that I will celebrate before this Cross in Your Name of the Father and of the Son and of the Holy Spirit, for the Glory of God and for the benefit of my fellow-humans,

Let Your Divine Ministers with the chorea of their own spiritual forces accord me high assistance in Your Name and under Your protection. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Consecration of a Hand-Cross ¹⁰

It is a Cross held by the Celebrant, used for benedictions etc.

- General Invocation of Consecration (p. 27)

P r a y e r

✠ Lord, My God, my power is in Your Name.

Creature of... (*wood, metal etc*),

In the name of the ✠ Holy God Father, of the ✠ Holy Son Christ and of the ✠ Holy Spirit Paraclet, the Divine Creator that made you,

I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

God our Lord, most Benevolent Father, that created everything by Your Logos, and that so loved the world, that gave Your only-begotten Son, that whoever believeth in him, should not perish, but have everlasting life,

Lord, Source of all Benedictions, from Whom every good gift and every perfect gift cometh, and cometh

¹⁰ Not included in the Greek edition of this book.

down from the Father of lights, with whom is no
variableness, neither shadow of turning,

Lord, the Light that shineth in darkness; and the
darkness comprehended it not,

Lord, that sanctified the sign of the Cross by Your
Passion and made it a sign of benediction, of
resurrection and of life,

Look down unto this Cross, which is an artifact of
human hands and **bless** it with the sign of Your
Cross ✙, pouring unto it Your Divine Benediction;

bless this Cross with the sign of Your Cross ✙, so
that it constitutes a sigil and a sign of Your Presence
amongst us;

bless this Cross with the sign of Your Cross ✙, so
that wheresoever it is placed, it constitutes an Altar,
a domicile of Your Divine Presence, capable of
attracting Your uncreated, life-giving, sanctifying,
healing and redemptory Operations;

Bless this Cross with the sign of Your Cross, so that
it becomes a sign of call and deployment of Your
Holy Angels that serve Your Glory, as well as of all
reconciled and reintegrated souls;

Bless this Cross with the sign of Your Cross, so that
it can call up Your invisible Ministers, called by the
Logos of the Man of Desire;

Bless this Cross with the sign of Your Cross, so that
it becomes a support during the battles that Your
Servant will give in Your Name and for the Service
of Your Divine Will;

Bless this Cross with the sign of Your Cross, so that immediately all evil forces with their energumens tremble with fear, flee and disperse in defeat; and every negative presence, influence or insinuation – emanating from either a visible or an invisible source – be expelled, dispersed and destroyed forever.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this Cross. (x3)

✧ Blessed be this Cross

✧ In the Name of the Eternal Father

✧ Of the Divine Son inseparable Logos

✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

E x o r c i s m

Creature of (*wood, metal...*),

Blessed by the ✧ Most Sacred Name, the Name of Jesus Christ Emmanuel, Omnipotent Logos Victor,
And by my own Logos, as created in the image and after the likeness of the One and Only Divine Logos, that created you,

I ☆ command you and I exorcise you, I ✧ bless you and I consecrate you and I dedicate you to a good and just use: to the work of God's Love and

Wisdom, for the Lord's Glory and for the Service of His Humanity.

By the Force and Benediction of our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, every force, every operation, every enchantment of evil be absent from this Cross; and let this Cross provide spiritual illumination and salvation of the soul to those addressed to.

God our Lord, for every operation that I will celebrate by means of this Cross in Your Name of the Father and of the Son and of the Holy Spirit, for the Glory of God and for the benefit of my fellow-humans,

Let the creatures of ... with the whole chorea of the elemental forces of their kind, as well as Your Divine Ministers with the chorea of their own spiritual forces accord me high assistance in Your Name and under Your protection. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Consecration of the Parchment ¹¹

*We cannot publish all details of this Operation;
those initiated in the RCO tradition may complete
the part that we have deliberately omitted.*

- General Invocation of Consecration (p. 27)

P r a y e r

✠ Lord, My God, my power is in Your Name.

Creature of... (*paper, cotton, etc*),

In the name of the ✠ Holy God Father, of the ✠ Holy Son Christ and of the ✠ Holy Spirit Paraclet, the Divine Creator that made you,

I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

Lord, our God, most merciful Father, that created everything by means of Your Logos; God, Who so loved the world, that gave Your only-begotten Son, that whoever believeth in him, should not perish, but have everlasting life,

Lord, Source of all Benedictions, from Whom every good gift and every perfect gift cometh, and cometh

¹¹ Not included in the Greek edition of this book.

down from the Father of lights, with whom is no
variableness, neither shadow of turning,

Lord, the Light that shineth in darkness; and the
darkness comprehended it not,

You that deigned to ordain to Moses the depiction of
the Seven Angels by means of the sacred symbol of
the *Menorah*;

You that ordained that the double representation of
the Cherubim be put on the Ark of the Covenant;

You that ordered Moses to raise the symbol of the
bronze serpent as an image of the Logos-Reconciler
of Mankind;

You that make every image of the eternal archetypes
a source of the Truth, so that we all benefit from
their virtues;

I pray that You bless and consecrate this symbol,
accepting it with joyance;

Look down unto this symbol, which bears the
inscription of [... ..], and **ble**ss it with the sign of
Your Cross, pouring Your Divine Benediction unto
it;

Bless this symbol with the sign of Your Cross, so
that it is a sigil and a sign of Your Presence among
us;

Bless this symbol with the sign of Your Cross, so
that – when it is positioned anywhere – it constitutes
an Altar, a habitation of Your Divine Presence,
capable of attracting Your uncreated, life-giving,
sanctifying, healing and redemptory Operations;

Bless this symbol with the sign of Your Cross, so that it becomes a sign of call and deployment of Your Holy Angels that serve Your Glory, as well as of all reconciled and reintegrated souls;

Bless this symbol with the sign of Your Cross, so that it can call up Your invisible Ministers, called by the Logos of the Man of Desire;

Bless this symbol with the sign of Your Cross, so that it becomes a support during the battles that Your Servant will give in Your Name and for the Service of Your Divine Will;

Bless this symbol with the sign of Your Cross, so that immediately all evil forces with their engorgements tremble with fear, flee and disperse in defeat; and every negative presence, influence or insinuation – emanating from either a visible or an invisible source – be expelled, dispersed and destroyed forever.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this Symbol. (x3)

✧ Blessed be this Symbol

✧ In the Name of the Eternal Father

✧ Of the Divine Son inseparable Logos

✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

Exorcism

Creature of ...,

Blessed by the ✠ Most Sacred Name, the Name of Jesus Christ Emmanuel, Omnipotent Logos Victor, And by my own Logos, as created in the image and after the likeness of the One and Only Divine Logos, that created you,

I ☆ command you and I exorcise you, I ✠ bless you and I consecrate you and I dedicate you to a good and just use: to the work of God's Love and Wisdom, for the Lord's Glory and for the Service of His Humanity.

By the Force and Benediction of our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, every force, every operation, every enchantment of evil be absent from this creature; and let this symbol provide spiritual illumination and salvation of the soul to all present.

God our Lord, for every operation that I will celebrate on this parchment in Your Name of the Father and of the Son and of the Holy Spirit, for the Glory of God and for the benefit of my fellow-humans,

Let the creatures of ... with the whole chorea of the elemental forces of their kind,

As well as Your Divine Ministers with the chorea of their own spiritual forces, accord me high assistance in Your Name and under Your protection. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.



Consecration of the Carpet ¹²

This is a one-time consecration, done before the carpet is ever used.

- General Invocation of Consecration (p. 27)

P r a y e r

✠ Lord, My God, my power is in Your Name.

Creature of wool,

In the name of the ✠ Holy God Father, of the ✠ Holy Son Christ and of the ✠ Holy Spirit Paraclet, the Divine Creator that made you,

I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

Lord, our God, most merciful Father, that created everything by means of Your Logos; God, Who so loved the world, that gave Your only-begotten Son, that whoever believeth in him, should not perish, but have everlasting life,

Lord, Source of all Benedictions, from Whom every good gift and every perfect gift cometh, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning,

¹² Not included in the Greek edition of this book.

Lord, the Light that shineth in darkness; and the darkness comprehended it not,

You created Man on the sixth day and positioned him in the center of Paradise, to dress it and to keep it; and when Man fell, in Your infinite Mercy You recalled him to Grace, and gave Your only-begotten Son, that whoever believeth in him, should not perish, but have everlasting life.

So, look down unto this carpet, artifact of human hands and **bless** it with the sign of Your Cross, pouring Your Divine Benediction unto it;

Bless this carpet with the sign of Your Cross, so that it constitutes a sacred place, a true and real symbol of the original position of Man, and an epicenter and a seat of the primordial spiritual ministry of Man;

Bless this carpet with the sign of Your Cross, so that – when it is positioned anywhere – it constitutes an Altar, a habitation of Your Divine Presence, capable of attracting Your uncreated, life-giving, sanctifying, healing and redemptory Operations;

Bless this carpet with the sign of Your Cross, so that it becomes a sign of call and deployment of Your Holy Angels that serve Your Glory, as well as of all reconciled and reintegrated souls – Your invisible Ministers, called by the Logos of the Man of Desire;

Bless this carpet with the sign of Your Cross, so that it becomes a support during the battles that Your Servant will give in Your Name and for the Service of Your Divine Will;

Bless this carpet with the sign of Your Cross, so that immediately all evil forces with their energumens tremble with fear, flee and disperse in defeat; and every negative presence, influence or insinuation – emanating from either a visible or an invisible source – be expelled, dispersed and destroyed forever.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this carpet. (x3)

- ✧ Blessed be this carpet
- ✧ In the Name of the Eternal Father
- ✧ Of the Divine Son inseparable Logos
- ✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.
- ✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

Exorcism

Creature of wool,
Blessed by the ✧ Most Sacred Name, the Name of Jesus Christ Emmanuel, Omnipotent Logos Victor,
And by my own Logos, as created in the image and after the likeness of the One and Only Divine Logos, that created you,

I ☆ command you and I exorcise you, I ✧ bless you and I consecrate you and I dedicate you to a good and just use: to the work of God's Love and

Wisdom, for the Lord's Glory and for the Service of His Humanity.

By the Force and Benediction of our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, every force, every operation, every enchantment of evil be absent from this creature; and let this carpet provide spiritual illumination and salvation of the soul to the one standing on it.

God our Lord, for every operation that I will celebrate on this carpet in Your Name of the Father and of the Son and of the Holy Spirit, for the Glory of God and for the benefit of my fellow-humans,
Let the creatures of wool with the whole chorea of the elemental forces of their kind,
As well as Your Divine Ministers with the chorea of their own spiritual forces, accord me high assistance in Your Name and under Your protection. Amen.

* By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Consecration of the Bible of the Altar ¹³

- General Invocation of Consecration (p. 27)

✧ Lord, My God, my power is in Your Name.

Lord my God, most Merciful father, from Whom every Benediction emanates,

You that preserved the Sacred Book of Your Law from destruction or oblivion during the captivity period, so that it came miraculously in the hands of Your secretary Esdras,

Look down unto this Bible, which is an artifact of human hands and contains the Sacred Word of Your Holy Testament;

Bless this Bible; preserve it from any kind of destruction or negative influence by the intervention of Your Saints that serve You in Heavens;

Bless this Bible and make it a sign and a sigil of Your Divine Favour, Presence and Acts during the celebrated operation;

Bless this Bible and make it a useful tool in the hands of Your Adepts, for the Glory of Your Holy Name and for the Love of Your Humanity.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this Bible. (x3)

¹³ Not included in the Greek edition of this book.

✧ Blessed be this Bible
✧ In the Name of the Eternal Father
✧ Of the Divine Son inseparable Logos
✧ And of the Holy Spirit, the Paraclet, Provider of
the Divine Gifts. Amen.
✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.



Consecration of the Pectoral Emblem

It is a form of the Monogram of Christ.

- General Invocation of Consecration (p. 27)

P r a y e r

✠ Lord, My God, my power is in Your Name.

Creature of metal (*or of ...*),
In the name of the ✠ Holy God Father, of the ✠ Holy Son Christ and of the ✠ Holy Spirit Paraclet, the Divine Creator that made you,
I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

Lord Jesus Christ Emmanuel, Omnipotent Logos Victor,
You bequeathed the most Sacred Monogram of Your Holy Name to us, so that we can vanquish the evil forces *in hoc signo*;

Deign to look down unto this Emblem, which is a material reflection of That, and make it a true and living image of Your most Sacred Monogram; deign to accord spiritual grace and power to it, so that it fortifies the bearer during the Service of Your Divine

Will and, in general, during his life in this physical world. Amen.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this Emblem. (x3)

✧ Blessed be this Emblem
✧ In the Name of the Eternal Father
✧ Of the Divine Son inseparable Logos
✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

E x o r c i s m

Creature of metal (*or of...*),
Blessed by the ✧ Most Sacred Name, the Name of Jesus Christ Emmanuel, Omnipotent Logos Victor,
And by my own Logos, as created in the image and after the likeness of the One and Only Divine Logos, that created you,

I ☆ command you and I exorcise you, I ✧ bless you and I consecrate you and I dedicate you to a good and just use: to the work of God's Love and Wisdom, for the Lord's Glory and for the Service of His Humanity.

By the Force and Benediction of our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, every force, every operation, every enchantment of evil be absent from this creature.

Let this Emblem, blessed by the Omnipotent Father of all Benedictions, kindle the sigil of the Sacred Monogram of the name of the Logos on the heart of the bearer and breed in it all attributes of the Divine Love and Wisdom.

God our Lord, for every operation that I will celebrate with this Emblem on my chest in Your Name of the Father and of the Son and of the Holy Spirit, for the Glory of God and for the benefit of my fellow-humans,

Let the creatures of metal (*or...*), with the whole chorea of the elemental forces of their kind,

As well as Your Divine Ministers with the chorea of their own spiritual forces, that know well this most Sacred Sign and rejoice in it, accord me high assistance in Your Name and under Your protection. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Consecration of the Sword

- General Invocation of Consecration (p. 27)

P r a y e r

✧ Lord, My God, my power is in Your Name.

Creature of metal,

In the name of the ✧ Holy God Father, of the ✧ Holy Son Christ and of the ✧ Holy Spirit Paraclet, the Divine Creator that made you,

I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

Father, Logos, Spirit, Trinity in Unity; Flamboyant Spiritual Sun; Source of all Benedictions;

You that gave the Cherubim the flaming sword which turned every way, to keep the way of the tree of life¹⁴,

Deign to bless ✧ this sword, so that it turns away all adverse forces and dissolve any evil influence, for the Glory of Your Holy Name and the love of Your Humanity. Amen.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this sword. (x3)

¹⁴ Gen. 3.24.

✧ Blessed be this sword
✧ In the Name of the Eternal Father
✧ Of the Divine Son inseparable Logos
✧ And of the Holy Spirit, the Paraclet, Provider of
the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.

E x o r c i s m

Creature of metal,
Blessed by the ✧ Most Sacred Name, the Name of
Jesus Christ Emmanuel, Omnipotent Logos Victor,
And by my own Logos, as created in the image and
after the likeness of the One and Only Divine Logos,
that created you,

I ☆ command you and I exorcise you, I ✧ bless you
and I consecrate you and I dedicate you to a good
and just use: to the work of God's Love and
Wisdom, for the Lord's Glory and for the Service of
His Humanity.

By the Force and Benediction of our Lord Jesus
Christ Emmanuel, Omnipotent Logos Victor, every
force, every operation, every enchantment of evil be
absent from this creature.

God our Lord, for every operation that I will
celebrate with this sword in Your Name of the

Father and of the Son and of the Holy Spirit, for the
Glory of God and for the benefit of my fellow-
humans,

Let the creatures of metal, with the whole chorea of
the elemental forces of their kind,

As well as Your Divine Ministers with the chorea of
their own spiritual forces, that bear a flaming and
turning sword, accord me high assistance in Your
Name and under Your protection. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.



Consecration of the Ritual Book

- General Invocation of Consecration (p. 27)

✧ Lord, My God, my power is in Your Name.

Lord my God, most Merciful father, from Whom every Benediction emanates,

You that preserved the Sacred Book of Your Law from destruction or oblivion during the captivity period, so that it came miraculously in the hands of Your secretary Esdras,

Look down unto this book, which is an artifact of human hands and contains Word for the Glory of Your Divine Name and for the Service of Your Work of Universal Reintegration;

Bless this book; preserve it from any kind of destruction or negative influence and make it a useful tool in the hands of Your Adepts, for the Glory of Your Holy Name and for the Love of Your Humanity.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this book. (x3)

✧ Blessed be this book

✧ In the Name of the Eternal Father

✧ Of the Divine Son inseparable Logos

✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.



C' : OPERATIONS OF CONSECRATION

~ *Occasional Consecrations* ~

Consecration of Candle

- General Invocation of Consecration (*p.* 27)

P r a y e r

✧ Lord, My God, my power is in Your Name.

Creature of wax and fire,

In the name of the ✧ Holy God Father, of the ✧ Holy Son Christ and of the ✧ Holy Spirit Paraclet, the Divine Creator that made you,

I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

Lord, our God, most merciful Father, that created everything by means of Your Logos; God, Who so loved the world, that gave Your only-begotten Son, that whoever believeth in him, should not perish, but have everlasting life,

Lord, Source of all Benedictions, from Whom every good gift and every perfect gift cometh, and cometh

down from the Father of lights, with whom is no
variableness, neither shadow of turning,

Lord, the Light that shineth in darkness; and the
darkness comprehended it not,

Bless this Candle by the Sigh of Your Cross ✧,
pouring Your Divine Blessing unto it, so that when
it is lighted or placed in any place and at any time,
all forces of the darkness together with their
energumens may tremble with fear, flee and be
dispersed in defeat.

*Ineffable Light, Lord my God, by Your Omnipotent
Logos bless this Candle. (x3)*

✧ Blessed be this Candle

✧ In the Name of the Eternal Father

✧ Of the Divine Son inseparable Logos

✧ And of the Holy Spirit, the Paraclet, Provider of
the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.

E x o r c i s m

Creature of wax and fire,

Blessed by the ✧ Most Sacred Name, the Name of
Jesus Christ Emmanuel, Omnipotent Logos Victor,

And by my own Logos, as created in the image and after the likeness of the One and Only Divine Logos, that created you,

I ☆ command you and I exorcise you, I ✱ bless you and I consecrate you and I dedicate you to a good and just use: to the work of God's Love and Wisdom, for the Lord's Glory and for the Service of His Humanity.

By the Force and Benediction of our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, every force, every operation, every enchantment of evil be absent from this creature; and let this candle provide spiritual illumination and salvation of the soul to all that it would light up,

God our Lord, for every operation that I will celebrate with this candle in Your Name of the Father and of the Son and of the Holy Spirit, for the Glory of God and for the benefit of my fellow-humans,

Let the creatures of fire, with the whole chorea of the elemental forces of their kind,

As well as Your Divine Ministers with the chorea of their own spiritual forces, accord me high assistance in Your Name and under Your protection. Amen.

✱ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

Consecration of Salt

- General Invocation of Consecration (*p. 27*)

P r a y e r

✠ Lord, My God, my power is in Your Name.

Creature of salt,

In the name of the ✠ Holy God Father, of the ✠ Holy Son Christ and of the ✠ Holy Spirit Paraclet, the Divine Creator that made you,

I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

Lord, Source of all Benedictions, from Whom every good gift and every perfect gift cometh, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning,

I humbly and respectfully invoke You in order to ask that You look upon this operation, that is celebrated for the Glory of Your Holy Name and for the Love of Your Humanity.

Lord, You that came in Jericho in the days of the prophet Elisee and cured the nocuous waters by means of salt,

Deign to bless this salt, changing it into a salt of jubilation.

Overlooking my numerous misdeeds, deign, oh Lord, to consecrate this salt by Your Holy Force, so that it serves exclusively to the promotion of Your Divine Work.

Whoever uses it, let him receive salvation of the soul and health of the body; whatever or whoever is touched by this salt, let it (*or him*) be purged from all filth and from every presence or influence of the spirit of evil and its ministers.

Yes, Lord of all Benedictions, accord the power to disperse, dissolve and annihilate every presence, influence, insinuation, fascination or entrapment of evil, or deceit, guile, hatred, emanating from either an evil spirit or from an evil human.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this Salt. (x3)

✧ Blessed be this Salt
✧ In the Name of the Eternal Father
✧ Of the Divine Son inseparable Logos
✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

Exorcism

Creature of Salt,

Blessed by the ✠ Most Sacred Name, the Name of Jesus Christ Emmanuel, Omnipotent Logos Victor,
And by my own Logos, as created in the image and after the likeness of the One and Only Divine Logos, that created you,

I ☆ command you and I exorcise you, I ✠ bless you and I consecrate you and I dedicate you to a good and just use: to the work of God's Love and Wisdom, for the Lord's Glory and for the Service of His Humanity.

By the Force and Benediction of our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, every force, every operation, every enchantment of evil be absent from this creature; and let this Salt provide spiritual illumination and salvation of the soul to all that would use it.

God our Lord, for every operation that I will celebrate with this Salt in Your Name of the Father and of the Son and of the Holy Spirit, for the Glory of God and for the benefit of my fellow-humans,
Let the creatures of Salt, with the whole chorea of the elemental forces of their kind,
As well as Your Divine Ministers with the chorea of their own spiritual forces, accord me high assistance in Your Name and under Your protection. Amen.

✠ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

Consecration of Water

- General Invocation of Consecration (*p. 27*)

Prayer

✠ Lord, My God, my power is in Your Name.

Creature of water,

In the name of the ✠ Holy God Father, of the ✠ Holy Son Christ and of the ✠ Holy Spirit Paraclet, the Divine Creator that made you,

I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

Lord, Source of all Benedictions, from Whom every good gift and every perfect gift cometh, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning,

I humbly and respectfully invoke You in order to ask that You look upon this operation, that is celebrated for the Glory of Your Holy Name and for the Love of Your Humanity.

Overlooking my numerous misdeeds, deign, oh Lord, to consecrate this water by Your Holy Force, so that it serves exclusively to the promotion of Your Divine Work.

Let every evil presence or influence be expelled from it; and everywhere that it is sprinkled, let all evil force be dissolved and annihilated.

God our Lord, Omnipotent Logos Victor, with Your Divine Father and with Your Holy Spirit, deign to pour Your invincible force of Your Power to this water; make it capable of purging anything that touches by Your Holy Name and in Your Holy Name.

Yes, Lord of all Benedictions, accord the power to disperse, dissolve and annihilate every presence, influence, insinuation, fascination or entrapment of evil, or deceit, guile, hatred, emanating from either a visible or an invisible source.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this water. (x3)

✧ Blessed be this water
✧ In the Name of the Eternal Father
✧ Of the Divine Son inseparable Logos
✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

He pours consecrated salt into the blessed water forming the sign of a cross:

Let this salt and this water be intimately mixed,
✧ In the Name of the Eternal Father
✧ Of the Divine Son inseparable Logos
✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

*The Theurgist blows three times, forming a cross,
to the surface of the water/salt mixture and says:*

By the Omnipotent Name ✧ of the Eternal Father
✧ Of the Divine Son inseparable Logos ✧ And of the
Holy Spirit, the Paraclet, Provider of the Divine
Gifts,

Let this mixture of water and salt be consecrated.

*The Theurgist immerses the stem of a lighted and
consecrated candle into the consecrated water, in
three degrees, saying:*

Lord, Source of all Benedictions, from Whom every
good gift and every perfect gift cometh, Light of
Lights, Living Water of Eternal Salvation,

Deign to consecrate this Water of Wisdom and
Force, combined with Your Divine Fire. Grand, o
Lord, the power to subdue the evil spirits, to destroy
their entrapments and enchantments, to sooth the
affliction and anguish of Your Servants, to cure all
physical, psychic or spiritual illnesses of them, to
cleanse any stain of iniquity from their spirit and
soul,

So that they glorify and laud You forever.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.

Exorcism

Creature of Water and Salt,

Blessed by the ✠ Most Sacred Name, the Name of
Jesus Christ Emmanuel, Omnipotent Logos Victor,
And by my own Logos, as created in the image and
after the likeness of the One and Only Divine Logos,
that created you,

I ☆ command you and I exorcise you, I ✠ bless you
and I consecrate you and I dedicate you to a good
and just use: to the work of God's Love and
Wisdom, for the Lord's Glory and for the Service of
His Humanity.

By the Force and Benediction of our Lord Jesus
Christ Emmanuel, Omnipotent Logos Victor, every
force, every operation, every enchantment of evil be
absent from this creature; and let this mixture of
Water and Salt provide spiritual illumination and
salvation of the soul to all that would use it.

God our Lord, for every operation that I will
celebrate with this mixture of Water and Salt in Your
Name of the Father and of the Son and of the Holy
Spirit, for the Glory of God and for the benefit of my
fellow-humans,
Let the creatures of Water and Salt, with the whole
chorea of the elemental forces of their kind,

As well as Your Divine Ministers with the chorea of their own spiritual forces, accord me high assistance in Your Name and under Your protection. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Consecration of Oil

- General Invocation of Consecration (*p.* 27)

Prayer

✠ Lord, My God, my power is in Your Name.

Creature of oil,

In the name of the ✠ Holy God Father, of the ✠ Holy Son Christ and of the ✠ Holy Spirit Paraclet, the Divine Creator that made you,

I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

“Lord my God, hear my prayer, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.”¹⁵

Omnipotent God our Lord, in front of You stands the whole chorea of the celestial hosts, known to us from their great benefaction.

Source of all Benedictions, from Whom every good gift and every perfect gift cometh, deign to ✠ look down, ✠ bless and ✠ sanctify this oil, product of the fruit of olive-tree, so that those anointed with it are cleansed from every illness or frailty in their body, soul or spirit, as well as from every evil entrapment and influence.

¹⁵ Psalm 143.1.

Bless, most merciful Father, this oil, so that all sacramental objects, when anointed with it, are purified, consecrated and sealed for ever for ritual use, for the Glory of Your Name and for the Love of Your Humanity.

Deign, oh Lord, to turn Your regard towards this oil;
✧ bless and consecrate it, so that those anointed with it never be bitten by the fangs of the ancient serpent, but – full of Grace and felicitous in the Service of Your Divine Will – send hymns of thanks-giving and glorification to You.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this oil. (x3)

✧ Blessed be this oil
✧ In the Name of the Eternal Father
✧ Of the Divine Son inseparable Logos
✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

E x o r c i s m

Creature of oil,
Blessed by the ✧ Most Sacred Name, the Name of Jesus Christ Emmanuel, Omnipotent Logos Victor,

And by my own Logos, as created in the image and after the likeness of the One and Only Divine Logos, that created you,

I ☆ command you and I exorcise you, I ✕ bless you and I consecrate you and I dedicate you to a good and just use: to the work of God's Love and Wisdom, for the Lord's Glory and for the Service of His Humanity.

By the Force and Benediction of our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, every force, every operation, every enchantment of evil be absent from this creature; and let this oil provide spiritual illumination, salvation of the soul and healing of the body to all that would use it or get anointed by it.

God our Lord, for every operation that I will celebrate with this oil in Your Name of the Father and of the Son and of the Holy Spirit, for the Glory of God and for the benefit of my fellow-humans, Let the creatures of oil, with the whole chorea of the elemental forces of their kind, As well as Your Divine Ministers with the chorea of their own spiritual forces, accord me high assistance in Your Name and under Your protection. Amen.

✕ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

Consecration of Incense for Exorcism

- General Invocation of Consecration (p. 27)

P r a y e r

✠ Lord, My God, my power is in Your Name.

Most Merciful Lord, in front of Whom every creature bows down in glorification of the One and Only God; You that everywhere and in all times accept with pleasure the worship of Your creatures, according to the capability of each-one;

You that ordained the humans offer incense at all acts of adoration; and accepted the pious offering frankincense on behalf of the three pilgrims - Magi;

Father, Logos, Spirit, Source of all Benedictions, Deign to accord Your Divine Benediction to this incense. Give it the virtue of constituting a secure and efficacious shield of protection against every evil influence, operation, insinuation or presence, emanating from either a visible or an invisible source.

And let its perfume expel all spirits that do not live for the Glory of the Divine Name of the infinite and eternal Divine father, of the Divine Son inseparable Logos and of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

By the smoke of this incense, let every nocturnal terror, any arrow that flies by day, any pestilence that walks in the darkness, any destruction that wastes at noon-day¹⁶, be expelled and dispersed.

And let its smoke be a carrier and vehicle of our adoration towards Your Holiness, for the Glory of Your Divine Name and for the Service of Your Divine Will. Amen.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this incense. (x3)

✧ Blessed be this incense
✧ In the Name of the Eternal Father
✧ Of the Divine Son inseparable Logos
✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



¹⁶ Psalm 91.5-6.

Consecration of a Rosary

As Ambelain states in p. 41 of his "Sacramentaire", the Rose + Croix of the Orient use preferably a rosary of 144 beads made of sandalwood. On the other hand, in the Greek Orthodox tradition rosaries are usually made of wool.

- General Invocation of Consecration (p. 27)

P r a y e r

✠ Lord, My God, my power is in Your Name.

Creature of wood (*or of wool, if such is used*),
In the name of the ✠ Holy God Father, of the ✠ Holy Son Christ and of the ✠ Holy Spirit Paraclet, the Divine Creator that made you,
I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

Omnipotent Father of our Lord Jesus Christ Emmanuel, You that so loved the world, that You gave Your only-begotten Son, that whoever believeth in Him, should not perish, but have everlasting life¹⁷,

¹⁷ John 3.16.

Deign, in Your infinite Mercy, to consecrate one by one the beads of this rosary, which is a helping agent of our own Logos -- so that every one of them reflects and diffuses the Grace of Your Son, Omnipotent Logos Victor, thus reinforcing our own weak and unstable Logos.

Lord, bless and consecrate this rosary, so that it becomes a valuable tool for us, a useful tool for Your Work of Universal Reintegration. Amen.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this rosary. (x3)

✧ Blessed be this rosary
✧ In the Name of the Eternal Father
✧ Of the Divine Son inseparable Logos
✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

E x o r c i s m

Creature of wood (*or wool*),
Blessed by the ✧ Most Sacred Name, the Name of Jesus Christ Emmanuel, Omnipotent Logos Victor,
And by my own Logos, as created in the image and after the likeness of the One and Only Divine Logos, that created you,

I ☆ command you and I exorcise you, I ✱ bless you and I consecrate you and I dedicate you to a good and just use: to the work of God's Love and Wisdom, for the Lord's Glory and for the Service of His Humanity.

By the Force and Benediction of our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, every force, every operation, every enchantment of evil be absent from this creature; and let it become a valuable tool for us, a useful tool for the Work of Universal Reintegration. Amen.

✱ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Consecration of a Sacred Icon

- General Invocation of Consecration (p. 27)

✧ Lord, My God, my power is in Your Name.

Deign to look down unto this icon of Your Servant _____ (*the Saint is named*), and bless it so that it constitutes a bond between him and me and it symbolizes his presence here.

Bless, Lord, this icon, so that it becomes a true and real symbol of the presence of Your represented Servant in front of me. Let every expression of my Logos to this icon be transferred to Your represented Servant, and let every operation of him towards me be thus facilitated.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this icon. (x3)

✧ Blessed be this icon

✧ In the Name of the Eternal Father

✧ Of the Divine Son inseparable Logos

✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

Consecration of a photograph of a patient (or of a symbol representing him) ¹⁸

- General Invocation of Consecration (p. 27)

✧ Lord, My God, my power is in Your Name.

Deign to look down unto this image (*symbol*) of Your Servant _____ (*the patient is named*), and bless it so that it constitutes a bond between him and me and it symbolizes his presence here.

Bless, Lord, this image (*symbol*), so that it becomes a true and real symbol of the presence of Your represented Servant in front of me. Let every expression of my Logos to this image (*symbol*) be transferred to Your represented Servant and let every operation of me towards him be thus facilitated.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this image (symbol). (x3)

- ✧ Blessed be this image (*symbol*)
- ✧ In the Name of the Eternal Father
- ✧ Of the Divine Son inseparable Logos
- ✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

¹⁸ Not included in the Greek edition of this book.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.



Consecration of Fire of Exorcism

- General Invocation of Consecration (p. 27)

Prayer

✠ Lord, My God, my power is in Your Name.

Creature of fire,

In the name of the ✠ Holy God Father, of the ✠ Holy Son Christ and of the ✠ Holy Spirit Paraclet, the Divine Creator that made you,

I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

God the Father, Infinite and Eternal,

God the Son, Inseparable Logos,

God the Holy Spirit, the Paraclet, Provider of the Divine Gifts,

You are surrounded by myriads of hosts, of Serafim, of Cherubim, of Thrones, of Dominations, of forces, of Powers, or Principles, of Angels, of Archangels;

Deign to listen to the prayer of Your Servant _____ and look down to this creature of fire.

Holy Father, ✠ bless, ✠ vivify, ✠ sanctify, ✠ rectify, ✠ tame this creature of fire, so that it may devour, dissolve and annihilate any sign of magic or sorcery,

as well as any physical or ethereal support of the malevolence of the negative spirits.

By the consuming power and by the radiance of this fire, every supernatural ailment, debility, influence, enchantment, entrapment, obsession, terror, be for ever annihilated in this creature of Yours, that was redeemed by the Holy Blood of your only-begotten Son, our Lord and Saviour Jesus Christ Emmanuel.

By the consuming power and by the radiance of this fire, every presence, every influence, every operation of evil be dissipated, dissolved, annihilated for the Glory of God our Lord, the Reconciler Logos and for the Love of His Humanity. Amen.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this fire. (x3)

✧ Blessed be this fire
✧ In the Name of the Eternal Father
✧ Of the Divine Son inseparable Logos
✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

E x o r c i s m

Creature of fire,

Blessed by the ✧ Most Sacred Name, the Name of
Jesus Christ Emmanuel, Omnipotent Logos Victor,
And by my own Logos, as created in the image and
after the likeness of the One and Only Divine Logos,
that created you,

I ☆ command you and I exorcise you, I ✧ bless you
and I consecrate you and I dedicate you to a good
and just use: to the work of God's Love and
Wisdom, for the Lord's Glory and for the Service of
His Humanity.

By the Force and Benediction of our Lord Jesus
Christ Emmanuel, Omnipotent Logos Victor, every
force, every operation, every enchantment of evil be
absent from this creature.

God our Lord, for every operation that I will
celebrate with this fire in Your Name of the Father
and of the Son and of the Holy Spirit, for the Glory
of God and for the benefit of my fellow-humans,
Let the creatures of fire, with the whole chorea of the
elemental forces of their kind,
As well as Your Divine Ministers with the chorea of
their own spiritual forces, accord me high assistance
in Your Name and under Your protection. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.



Consecration of a Theurgic “Panchreston”¹⁹

- General Invocation of Consecration (*p.* 27)

C i t a t i o n s

✠ Lord, My God, my power is in Your Name.

Lord Jesus Christ Emmanuel says:

“And I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and the door shall be opened to you.

For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, the door shall be opened.”²⁰

“Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say to you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father.

And whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.”²¹

“Have faith in God.

¹⁹ It is a general purpose (non-specialised) talisman. The word “Panchreston” means “for every use” in Greek.

²⁰ Luke 11.9-10.

²¹ John 14.11-14.

For verily I say to you, that whoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that the things which he saith shall come to pass; he shall have whatever he saith.

Therefore I say to you, Whatever things ye desire when ye pray, believe that ye receive them, and ye shall have them.”²²

“If thou canst believe, all things are possible to him that believeth.”²³

“Lord, I believe; help thou my unbelief.”²⁴

P r a y e r

Creature of (*crystal, metal...*),

In the name of the ✠ Holy God Father, of the ✠ Holy Son Christ and of the ✠ Holy Spirit Paraclet, the Divine Creator that made you,

I raise my Logos towards your Creator and I invoke the Divine attention, benevolence and benediction for your benefit.

Lord, Omnipotent Logos Victor, Light Ineffable, before Whom all darkness is annihilated;

Source of all Benedictions, from Whom every good gift and every perfect gift cometh, and cometh down

²² Mark 11.22-24.

²³ Mark. 9.23.

²⁴ Mark. 9.24.

from the Father of lights, with whom is no variableness, neither shadow of turning;

Light of Light, that shineth in darkness, and the darkness comprehended it not;

You that have created and supports everything by means of Your uncreated Operations,

I humbly and respectfully invoke You in order to beseech You – the Flamboyant Spiritual Sun of Pansophia and Panagape – to bless this object, so that it constitutes a true and real carrier of Divine Operation of Your Ineffable and Always-Living Light-Fire of Your Tri-shining Unity;

Deign, oh Saint, to bless this object and to pour unto it the power to radiate the influence of Your Divine Light-Fire and thus, for example (*cite whatever applies*):

- restores the spiritual, psychic and physical health, harmony, balance and vigour of sick fellow-humans, healing every ailment of them;
- Accents and amplifies the attributes and the qualities of Love to all present;
- attracts and unite the Children of Light that are not far away;
- repels beings that do not intend to dedicate themselves to the service of the Work of the resurrection of Humanity in God's Love and Wisdom;
- repels every negative influence from the area;

- imposes peace and serenity to the troubled souls;
- illuminates confused intellects and restores common sense and superior intellect;

and, in general, imposes Your Divine Will in every occasion.

Yes, Holy Father of all Benedictions, deign to make this object a real theurgic “Panchreston”, that will repel every darkness and every operation opposing Your Divine Will;

For Your Glory, Lord, and for the Service of Your Work of Universal Reintegration. Amen.

Ineffable Light, Lord my God, by Your Omnipotent Logos bless this object. (x3)

✧ Blessed be this object

✧ In the Name of the Eternal Father

✧ Of the Divine Son inseparable Logos

✧ And of the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

E x o r c i s m

Creature of ...,

Blessed by the ✧ Most Sacred Name, the Name of Jesus Christ Emmanuel, Omnipotent Logos Victor,

And by my own Logos, as created in the image and after the likeness of the One and Only Divine Logos, that created you,

I ☆ command you and I exorcise you, I ✱ bless you and I consecrate you and I dedicate you to a good and just use: to the work of God's Love and Wisdom, for the Lord's Glory and for the Service of His Humanity.

By the Force and Benediction of our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, every force, every operation, every enchantment of evil be absent from this creature.

God our Lord, for every operation that I will celebrate with this object in Your Name of the Father and of the Son and of the Holy Spirit, for the Glory of God and for the benefit of my fellow-humans, Let the creatures of ..., with the whole chorea of the elemental forces of their kind,

As well as Your Divine Ministers with the chorea of their own spiritual forces, accord me high assistance in Your Name and under Your protection. Amen.

Here the Celebrant "vitalizes" the talisman by means of a combination of gesture and breath; otherwise the object will be blessed, but it will not have any force.

✱ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

SPECIAL OPERATIONS

Invocation-Prologue for all Special Operations

*This invocation is recited in every celebration,
after the Opening. In case of a series of operations,
it is recited only once.*

For the Glory of the Holy Name of God and for the
Love of His Humanity. Amen.

Divine Ministers, Servants of the Divine Will, please
be my Guards, guides and assistants. Amen.

✧ Bless the LORD, ye his angels, that excel in
strength, that do his commandments, hearkening to
the voice of his word.

✧ Bless ye the LORD, all ye his hosts; ye ministers of
his, that do his pleasure.

✧ Bless the LORD, all his works in all places of his
dominion: bless the LORD, O my soul.

✧ Oh, Light unfathomable, Ineffable Truth;

✧ Oh, Light tri-shining, God Almighty;

✧ Oh, Light God the Father Ineffable Truth, God the
Son, Logos of the Truth, God the Paraclet, Holy
Spirit of the Truth;

✧ Bless ✧ Bless ✧ Bless.

... ..

OPERATIONS OF BENEDICTION

General Influence of Benediction

- Invocation-Prologue (*p. 88*)

Father, Logos, Spirit, Trinity in Unity, Source of all Benedictions; You that gave us the Commandment to bless even those that curse us²⁵, deign to bless every fellow human being, living in the four quadrants of the Earth, with Your Light-Fire of Your Wisdom and Love. Amen.

Most Merciful Father, I, Your Servant _____, yield myself to You; utilize me as a worthy Servant of Your Divine Will. Amen.

Then, towards the four cardinal points, like this:

➔ E, W, N, S (*thus forming a Cross*):

✧ Light of Wisdom and Love of God
to all fellow humans
till the borders of the World.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

²⁵ Matth.5.44.

Benediction to the Deceased

- Invocation-Prologue (p. 88)

Father, Logos, Spirit, Trinity in Unity, the infinite and unfathomable Love that embraces everyone and everything,

Envelop with Your divine Providence my deceased Brother (*or Sister*) _____ and guide him (*or her*) to the Kingdom of the Light. Amen.

Most Merciful Father, I, Your Servant _____, yield myself to You; utilize me as a worthy Servant of Your Divine Will. Amen.

✧ Light of Wisdom and Love of God
to you, blessed brother (*or sister*) _____. (x3)

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Healing Operation

Just before this operation, the Celebrant may invoke the Angels of Healing and Archangel Raphael (and light a consecrated candle for them).

- Invocation-Prologue (p. 88)

Lord Jesus Christ Emmanuel, Omnipotent Logos Healer, commands:

“O Heal the sick ✱ J.C.V, O cleanse the lepers ✱ J.C.V, O raise the dead ✱ J.C.V, O cast out demons ✱ J.C.V: O freely ye have received, freely give ✱ J.C.V.”^{26 27}

Then:

“And when Jesus had entered into Capernaum, there came to him a centurion, beseeching him,

And saying, Lord, my servant lieth at home sick with the palsy, grievously tormented.

And Jesus saith to him, **O I will come and heal him, because ✱ J.C.V.**

The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof:

²⁶ Matth. 10.8.

²⁷ The signs describe the accompanying gestures: O circular; ✱ a cross. J.C.V. = “Jesus Christus Vincit” (ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΝΙΚΑ): a dynamic phrase still in use in the Greek Orthodox Tradition (and also used by the Frères d’Orient).

○ but speak the word only, and my servant will be healed, because ✧ J.C.V.

For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard it, he marveled, and said to them that followed, Verily I say to you, I have not found so great faith, no, not in Israel. [...]

And Jesus said to the centurion, **○ Depart; and as thou hast believed, so be it done to thee, because ✧ J.C.V.** And his servant was healed in the same hour.

And when Jesus had come into Peter's house, he saw his wife's mother laid, and sick with a fever.

And he touched her hand, and the fever left her: and she arose, and ministered to them.

When the evening was come, they brought to him many that were possessed with demons: and he cast out the spirits with his word, and healed all that were sick;

That it might be fulfilled which was spoken by Isaiah the prophet, saying, He himself took our infirmities, and bore our sicknesses."²⁸

I n v o c a t i o n

Father, Logos, Spirit, Trinity in Unity, You that have cured the Centurion's servant, the bleeding woman,

²⁸ Matth. 8.5-17.

the sick with the palsy, the lepers, the deaf, the lame – and so many others – by Your Logos, deign to heal my suffering brother (or sister) _____;

Restore his (her) spiritual, psychic and physical health, harmony, balance and strength, for the Glory of Your Holy Name and for the Love of Your Humanity. Amen.

Most Merciful Father, I, Your Servant _____, yield myself to You; utilize me as a worthy Servant of Your Divine Will. Amen.

➔ *At this point the R^{CO} recites a special invocation that we are not allowed to publish.*

Then he stays in silence, meditating.

Optionally, during that time he may reiterate one of the following short formulas:

Life through Life let restore Life in the suffering brother (or sister) _____. Amen. Or:

Lord Jesus Christ Emmanuel, have mercy on Your Servant _____. Amen. Or:

Lord Jesus Christ, speak the word only, and my brother (sister) will be healed.

(Then he may use the technique of the Theurgic Breath with this hagiographical citation:

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils

the breath of life; and man became a living soul."²⁹)

After the technique of the Theurgic Breath, he blesses:)

○ Brother (Sister) _____,

✧ Light of Wisdom and Love of God,

✧ Light of health and harmony,

✧ Light of Life and felicity on you.

(x3)

Then:

☆ Jesus Christus Filius Dei Salvator, imperat:

○ Brother (sister) _____, ✧ be healed!

Because ✧ J.C.V.! ✧ J.C.V.! ✧ J.C.V.!

Amen – Amen – Amen.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



²⁹ Gen. 1.7.

Healing of animals ³⁰

- Invocation-Prologue (p. 88)

“And behold, a woman of Canaan came out of the same territories, and cried to him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously afflicted with a demon.

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

But he answered and said, I am not sent but to the lost sheep of the house of Israel.

Then came she and worshiped him, saying, Lord, help me.

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

And she said, Truth, Lord: **yet the dogs eat of the crumbs which fall from their master's table.**

Then Jesus answered and said to her, O woman, great is thy faith: be it to thee even as thou wilt. And her daughter was healed from that very hour.”³¹

Lord our God, You that created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every

³⁰ Not included in the Greek edition of this book.

³¹ Matth. 15.22-28.

winged fowl after his kind: and saw that it was good, and then blessed them, saying, be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth;

You that let the earth bring forth the living creature after his kind, cattle, and the creeping animal, and the beast of the earth after his kind: and it was so; and made the beast of the earth after his kind, and cattle after their kind, and every animal that creepeth upon the earth after his kind: and saw that it was good; ³²

By creating all living organisms in the Universe, You manifested in a plurality of forms the One and Only Life that is in You – that One and Only Life that is the Light of men; ³³

So, oh Merciful Lord! Look down unto this animal that You created, and deign to save it from the afflictions of ailment;

“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope:

Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

For we know that the whole creation groaneth, and travaileth in pain together until now: And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within

³² Gen. 1.20-26.

³³ John 1.4.

ourselves, waiting for the adoption, to wit, the redemption of our body."³⁴

So, oh Merciful Lord! Listen to my prayer for this misfortunate animal that is suffering the consequences of our own Fall, without having any responsibility for it, and deign to save it from the afflictions of ailment;

And as this animal cannot express its gratitude to You in Spirit and Truth, please let me express my gratitude for its healing and accept my praises and glorification to Your Almighty Benevolence.

Amen.

* By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



³⁴ Romans 8.19-23.

Operation for the Unity of Humanity

- Invocation-Prologue (p. 88)

Oh God, Eternal and Omnipotent, that sent Your only-begotten Son, that whoever believeth in him, should not perish, but have everlasting life;³⁵.

You that sent Your Son as an angular stone for the reconciliation of the Jews and the Pagans, uniting the two flocks under one and only Shepherd, the Eternal Reconciler and Saviour, Jesus Christ;

In anticipation of the Glorification that the whole Humanity will one day address to You in the Celestial Jerusalem,

Deign that Your children be united and stay united by the indissoluble bonds of Love; Merciful Father, do not permit that the discord of the spirits and the ill will of the hearts segregate those belonging to one and the same family, under the authority of One and Only Father; so, one day united in the same Celestial Temple, they stay eternally under Your Holy protection.

Most Merciful Father, I, Your Servant _____, yield myself to You; utilize me as a worthy Servant of Your Divine Will. Amen.

Then, towards the four cardinal points, like this:

➔ E, W, N, S (thus forming a Cross):

³⁵ John 3.16.

✧ Spirit of Wisdom and Love of God
to all fellow humans
till the borders of the World.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.



Operation for Peace

- Invocation-Prologue (p. 88)

“Glory to God in the highest, and on earth peace, good will towards men.”³⁶

“Blessed are the peace-makers: for they shall be called children of God.”³⁷

“Peace I leave with you, my peace I give to you: not as the world giveth, give I to you.”³⁸

I n v o c a t i o n

Lord Jesus Christ Emmanuel, King of Salem, King of Peace, deign to listen to the appeal of Your humble Servant and look after Your misfortunate people of _____, that is torn to pieces by the egregores of war. Disregard their faults, Merciful Lord, because there is no man or woman that will live without a sin. Particularly, Lord, look after the children and the women, the sick and the feeble.

Jesus Christ Emmanuel, King of Salem, King of Peace, deign to forgive, bless and have mercy on the misfortunate people of _____; preserve them from the rage of the egregores of war and guide them to

³⁶ Luke 2.14.

³⁷ Matth. 5.9.

³⁸ John 14.27.

the path of Truth and Life, for the Glory of Your Holy Name and for the Love of Your Humanity.

Most Merciful Father, I, Your Servant _____, yield myself to You; utilize me as a worthy Servant of Your Divine Will. Amen.

He turns to the geographical direction of the people in war:

✧ Spirit of Wisdom and Love of God,
✧ Spirit of Providence and Peace of God,
✧ Spirit of Divine Benevolence and Protection to the people of _____.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Operation for familial harmony

- Invocation-Prologue (*p. 88*)

God our Lord, that blessed the union of Abraham and Sarah, of Isaac and Rebekah, of Jacob and Rachel,

God our Lord, that blessed the union of man and woman in Cana of Galilee, where You transubstantiated water into wine and instituted the Sacrament of marriage, founding thus family on the basis of triple love;

Do not permit that the home of Your servants _____ and _____ be attacked by disunion, discord or disharmony; accord spirit of love, of harmony, of union to them, so - united - they may promote Your Work in the human society. Amen.

Most Merciful Father, I, Your Servant _____, yield myself to You; utilize me as a worthy Servant of Your Divine Will. Amen.

○ Brother and sister _____ and _____,

✧ Spirit of Love of God,

✧ Spirit of concord and union,

✧ Spirit of Life and felicity upon You.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Operation for Spiritual Conversion

Just before this operation, the Celebrant may invoke the Angels of Conversion (and light a consecrated candle for them).

- Invocation-Prologue (p. 88)

“And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest,

And desired from him letters to Damascus to the synagogues, that if he should find any of this way, whether they were men or women, he might bring them bound to Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined around him a light from heaven:

And he fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the goads.

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said to him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men who journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither ate nor drank.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

And the Lord said to him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth,

And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

And here he hath authority from the chief priests, to bind all that call on thy name.

But the Lord said to him, Go, for he is a chosen vessel to me, to bear my name before the Gentiles, and kings, and the children of Israel.

For I will show him how great things he must suffer for my name's sake.

And Ananias went, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared to thee in the way as

thou camest) hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.³⁹

I n v o c a t i o n

Lord Jesus Christ Emmanuel, Spiritual Sun of Pansophia and Panagape, Whose Light and Fire is Conscience and Life to us;

Deign to forgive and bless our beloved brother (*sister*) _____, by Your Light-Fire of Wisdom and Love.

If he (*she*) is a foe, convert him (*her*) in order to march in Your Path of Truth and Life, as You miraculously converted Saul and made him an Apostle of the Truth, for the Glory of Your Holy Name.

If he (*she*) is careless or negligent, inspire him (*her*) with celestial currents of Light and Life and motivate him (*her*) to accomplish Your Divine Will in Love and Wisdom of God.

If he (*she*) is trapped by error, illuminate him (*her*) with the ineffable Light of Your Truth; dissipate the darkness of error, clarify the notions and give Your servant the perception of what is Good and True.

³⁹ Acts 9.1-18.

If he (*she*) is weary, bored or weak, vitalize him (*her*) and make him (*her*) a worthy labourer of Your Divine Will.

God, Lord of Mercy, have mercy on Your servant _____ and make him (*her*) a worthy labourer of Your Divine Will. Because “the things which are impossible with men, are possible with God.”⁴⁰

Most Merciful Father, I, Your Servant _____, yield myself to You; utilize me as a worthy Servant of Your Divine Will. Amen.

✧ Light of Wisdom and Love of God
you, beloved brother (*sister*) _____. (x3)

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



⁴⁰ Luke 18.27.

REQUEST OF GRACES
Request of the Kingdom of God

- Invocation-Prologue (p. 88)

Lord Jesus Christ Emmanuel says:

“The kingdom of God cometh not with observation. Neither will they say, Lo here! or lo there! for behold, the kingdom of God is within you.”⁴¹

“But seek ye first the kingdom of God, and his righteousness.”⁴²

“And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.”⁴³

Jesus Christ Emmanuel,

Saint, Lord, King of the Kingdom of Heaven, here I am (*or: here we are, us brothers and sisters*), humble before Your majesty and I (*we*) knock on the Door of Your Kingdom; kneeling, I (*we*) implore You that You deem me (*us*) worthy to enter into the Kingdom of Light and Life; because in this only human dignity may be found. Amen.

If the Celebrant is a director of an initiatic group, he mentions – one by one – all the names of his initiates:

⁴¹ Luke 17.20-21.

⁴² Matth. 6.33.

⁴³ Matth. 11.12.

Oh Lord, remember us, brothers and sisters: _____

...

Then:

Behold, oh God: I (*we*) ask for Your Kingdom: let it be given to me (us)!

Behold, oh God: I (*we*) seek Your Kingdom: let it be found by me (us)!

Behold, oh God: I (*we*) ↓ **knock** on the ↓ **door** of Your ↓ **Kingdom**: let it be ↓ **opened** for me (*us*)!⁴⁴

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



⁴⁴ ↓ He actually knocks on the Altar with his right hand.

Request for the means of sustenance

- Invocation-Prologue (*p. 88*)

Lord Jesus Christ Emmanuel says:

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say to you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than food, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by anxious care can add one cubit to his stature?

And why are ye anxious for raiment? Consider the lilies of the field how they grow? they toil not, neither do they spin?

And yet I say to you, that even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clotheth the grass of the field, which to-day is, and to-morrow is cast into the oven, will he not much more clothe you, O ye of little faith?

Therefore be not anxious, saying, What shall we eat? or what shall we drink? or, with what shall we be clothed?

(For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness, and all these things shall be added to you.

Therefore be not anxious for the morrow: for the morrow will be solicitous for the things of itself. Sufficient to the day is its own evil.”⁴⁵

Jesus Christ Emmanuel, Flamboyant Spiritual Sun of Pansophia and Panagape, Whose Light and Fire is Conscience and Life to us;

You that make Your sun to rise on the evil and on the good, and send rain on the just and on the unjust⁴⁶;

Deign to forgive and bless me, _____, Your servant,
(or: he mentions the name of his brother or sister in need)

by Your Light-Fire of Your Divine Providence; and grant me *(or: him / her)* the means to subsist decently, so that – free from urgent material needs – I am able *(or: he / she is able)* to dedicate myself *(or: himself / herself)* to the Service of Your Divine Work of Universal Reintegration. Amen.

⁴⁵ Matth. 6.24-34.

⁴⁶ Matth. 5.45.

Behold, oh God: I ask let: it be given!

Behold, oh God: I seek: let it be found!

Behold, oh God: I ↓↓↓ **knock**: let it be ↓ **opened**!⁴⁷

✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.



⁴⁷ ↓ He knocks on the Altar with his right hand.

Forming a Spiritual Relationship

(An Elus Cohen Operation, slightly adapted)

- Invocation-Prologue (p. 88)

Eternal, Ineffable, Most Holy Father of all, that sees and embraces everything;

Deign to answer the prayer of Your servant that kneels before You. Accord me the necessary contemplation, ardor and sincerity, so that I may express my sentiments to You.

Be favourable to me, Oh Ineffable Father, and also to all those that I come to intervene:

To my Brothers in the Order, to my parents, to my friends and foes, to the living and to the deceased, and to all Your creatures, Oh Merciful Father!

Listen to my prayer; grant me the gift to pray efficaciously to You. Here I am: I abandon myself to Your Hands. Have mercy on me: Your Will be done! Amen.

And You, oh my Patrons, Saints _____, _____, spirits free from the ties of matter, you that enjoy the fruit of your Virtues, I invoke you by the Sacred Name in which you live and jubilate.

I beseech you to contribute to my eternal salvation by your protection and by your holy intercession to the Father of all Mercy, to the Divine Son, inseparable Logos and Redeemer and to the Holy Spirit, the Paraclet, provider of the Divine Gifts.

Receive for my brothers, my sisters and me the Grace of God, His Mercy, His Benevolence, that you enjoy; and help me, so that I live and die in peace, in joy and in holiness. Amen.

And you, oh pure spirit, my Guardian, positioned by the Eternal to watch over me for the Reconciliation of my spiritual being;

In the Name of the God of Mercy, I implore you to come to my assistance every time that I may be in danger of succumbing to evil; every time that I will call you by my desire, sigh or meditation; every time that I will be hungry and thirsty for advice, instruction and understanding.

Help me, oh Guardian Angel, to receive the assistance and the protection of the Patrons that I have invoked. Amen.

Traditionally, here the Celebrant recites the "Our Father" and then the Psalm 91 (p. 128)

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Invocation of a Spiritual Being

The goal of this operation is not to “make appear” a spiritual entity before the eyes of the Celebrant (!!!), but to invite the entity to the Celebrant’s life in Spirit and in Truth, so that the entity watches over him, protects him and guides him. A consecrated candle is lighted and is dedicated to this entity.

- Invocation-Prologue (p. 88)

Most Holy Father, Tri-une God, Head of the Society of the Saints,

You that bridged the unfathomable chasm between You and us, by sending us Your Divine Son as a fellow-human being for our salvation;

Deign to bridge the distance that separates me from the Saint _____, for whom I feel a particular affinity and whose association I strongly desire, in Spirit and Truth of Jesus Christ Emmanuel.

Holy father, bless the interpersonal relationship of your humble servant _____ and Saint _____, so that it becomes fruitful, for the glory of Your Divine Name and for the Love of Your Humanity.

Amen, Amen, Amen.

- *In case of a Saint that had been on earth:*

Saint _____ of God, my Brother,
Perfect being that has triumphed and has been
crowned with a wreath of glory by Jesus Christ;

- *In case of an angel:*

Saint _____ of God, my Brother,
Angel of Peace and Light, messenger of Divine
Glory,

- *In both cases, the Celebrant continues:*

I salute you by the sacred exclamation that you
know and in which you rejoice: ✱ J.C.V.! ✱ J.C.V.!
✱ J.C.V.!

✱ With this incense, receive the expression of my
love and respect for you and accept the Logos that I
address here and now to you.

Here I am, a feeble man amidst the predicaments
and the vicissitudes of this world, I stumble and fail.
Where else could I ever rely, except on God and His
Divine ministers?

So, come in to my life, my Brother, in Spirit and
Truth of Jesus Christ and – although you are perfect
and I am imperfect – accept my association, as I
firmly desire yours.

Saint of God, _____, my brother, come in the sacred
exclamation ✱ J.C.V.! (x3)

✱ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.



Operation of asking a question to the Logos of Truth

With the help of this ritual the Celebrant may receive answers on matters regarding exclusively the promotion of the Divine Work and that really “burn” him internally. In other words, by this means the Theugist seeks to know the Divine Will and his own position in that.

*This means should be scarcely used. Any frivolous use – any attempt to find solutions in matters of worldly nature – constitutes a **profanation** and incurs serious consequences...*

- Invocation-Prologue (p. 88)

“If ye continue in my word, ye are my disciples indeed;

And ye shall know the truth, and the truth shall make you free.”⁴⁸

The Celebrant then reads the Gospel (St. John 1.1-5). Then he closes the Bible.

God our Lord, Jesus Christ Emmanuel, Spiritual Sun of Pansophia and Panagape, Whose Light and Fire is Conscience and Life to us; God that casts light in the darkness;

⁴⁸ John 8.31-32.

Cast light into the darkness of my unknowing and dissipate my confusion and doubt; grant me a clear perception and inform me in a definite and certain way about the matter that torments my heart and my soul.

The Celebrant formulates the question.

Accept my question in a benevolent way and deign to answer me, revealing Your Divine Will to me by the Word contained in the most Holy Book of Your New Testament, in which I believe.

Not a vain curiosity, Lord, but a desire and an ache of soul urged me to address myself to You in this way; because You are the only True Master ⁴⁹, to Whom we can resort. Amen! Amen! Amen!

Venerable Patrons, Saints _____, _____, _____, and you, my Guardian Angel, please be guards, guides and assistants and protect me from every attempt of deception by evil. Thank you.

The Lord's Will be done!

The New Testament is opened at a "random" page. The answer is indicated "randomly" by the index finger.

Glory to You, Lord! I thank You because for one more time You revealed Your Divine Will to me, your Servant, for the Glory of Your Holy Name and for my salvation.

⁴⁹ Matth. 23.8: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Request of Understanding the Spirit of the Scriptures

- Invocation-Prologue (*p.* 88)

“Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?”⁵⁰

“Who hath ears to hear, let him hear.”⁵¹

God our Lord, Light of Light, that shineth in darkness, and the darkness comprehended it not.

Omnipotent and most Benevolent Logos of the Truth,

Dissipate every darkness that sin has accumulated on my being. Open, oh Lord, the eyes of my soul, of my intellect and of my spirit, so that I can understand the spirit of the Holy Scriptures and serve Your Work of Universal Reintegration with certitude and assurance.

“The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.”⁵²

“Consider and hear me, O LORD my God: lighten my eyes, lest I sleep the sleep of death;”⁵³

“Open thou my eyes, that I may behold wondrous things out of thy law.”⁵⁴

⁵⁰ Mark 8.18.

⁵¹ Matth. 13.9.

⁵² Psalms 19.8.

⁵³ Psalms 13.3.

✠ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



⁵⁴ Psalms 119.18.

Request of revelation in a dream

The question should regard the accomplishment of the Divine Will.

- Invocation-Prologue (p. 88)

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my spirit.”⁵⁵

God our Lord, that lavished the force to interpret dreams to Your Servants Joseph and Daniel, as well as to their companions Hananiah, Mishael and Azariah,

You that deigned to appear in a vision to Your Servants Abimelech, Laban and Solomon,

You that warned the three Magi to return to their country by another road ⁵⁶,

Listen to my prayer and remember Your promise to Your prophet Joel; deign to reveal to me the answer

⁵⁵ Joel 2.28-29.

⁵⁶ Matth. 2.12: “And being warned by God in a dream that they should not return to Herod, they departed into their own country another way.”

to this question (*the question is clearly formulated*), this night, by the intercession of Your Divine Ministers.

And for once more I will send hymns to You, because You will have revealed Your Divine Will and Your Truth to me. Amen.

✠ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Request of a rare and useful document

- Invocation-Prologue (p. 88)

“And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found the book of the law of the LORD given by Moses.

And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.”⁵⁷

Lord Jesus Christ Emmanuel, Son and Logos of God, “there is nothing covered, that shall not be revealed; and hid, that shall not be known”⁵⁸;

Listen to the prayer of Your Servant _____ and look, so that I be able to find the book (*or document*) _____ (*specified*), as I believe that it will be useful to the further promotion of Your Work of Universal Reintegration.

But, my Lord, let it not be according to my own judgment and will, but according to Your Wisdom and Providence: I, Your Servant _____, yield myself to You; utilize me as a worthy Servant of Your Divine Will. Amen.

⁵⁷ II Chronicles 34.14-15.

⁵⁸ Matth. 10.26.

And for once more I will send hymns to You, oh Merciful Lord, that You embrace everything with Your Providence.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Prayer for the Order of the Rose* Croix

- Invocation-Prologue (*p. 88*)

Lord Jesus Christ, God of our Salvation, that
deigned to send Your Disciples to the world – and
after them, their successors – granting to them the
power to heal the sick, to clean the lepers, to raise
the dead, to expel demons and generally to serve
Your Work of Universal Reintegration, alleviating
the human suffering and diffusing around them the
Light of Your Truth, for the Love of our Humanity,

You that introduced the hope of redemption and of
eternal Life into the world of fall,

I implore, You, most Merciful Father, to empower
my words with the same virtue and force as those of
the King and Prophet David; listen to the prayer of
Your servant _____, for the Glory of Your holy
Name and for the Love of Your Humanity.

P s a l m 68 (1 - 6)

Let God arise, let his enemies be scattered: let them
also that hate him flee before him.

As smoke is driven away, so drive them away: as
wax melteth before the fire, so let the wicked perish
at the presence of God.

But let the righteous be glad; let them rejoice before
God: yes, let them exceedingly rejoice.

Sing to God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

A father of the fatherless, and a judge of the widows, is God in his holy habitation.

God setteth the solitary in families: he bringeth out those who are bound with chains: but the rebellious dwell in a dry land.

P s a l m 133

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garment;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for ever.

P r a y e r

God Our Lord, Provider of all goods, King of Peace, King of Salem, Providence of all Beings,

Bless all my brothers and sisters of the Order of the Rose* Croix, so that they remain faithful to the Work to which they freely dedicated themselves when they entered our Fraternity; make them worthy and eager Servants of Your Divine Will, and yet unknown from their kindred; keep them in union by

the bonds of the Spirit and Truth, for the Glory of
Your Holy Name and for the Love of Your
Humanity.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.



OPERATIONS OF PROTECTION

General Operation of Protection

P s a l m 91

¹ He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

² I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

³ Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

⁴ He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

⁵ Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

⁶ Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.

⁷ A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

⁸ Only with thy eyes shalt thou behold and see the reward of the wicked.

⁹ Because thou hast made the LORD who is my refuge, even the Most High, thy habitation;

¹⁰ There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

¹¹ For he shall give his angels charge over thee, to keep thee in all thy ways.

¹² They shall bear thee up in their hands, lest thou dash thy foot against a stone.

¹³ Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

¹⁴ Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

¹⁵ He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.

¹⁶ With long life will I satisfy him, and show him my salvation.

S t P a t r i c k ' s B r e a s t p l a t e

I arise today through a mighty strength, the invocation of the Trinity, Through the belief in the threeness, Through the confession of the oneness of the Creator of Creation.

I arise today Through the strength of Christ's birth with his baptism, Through the strength of his crucifixion with his burial, Through the strength of his resurrection with his ascension, Through the strength of his descent for the Judgment Day.

I arise today Through the strength of the love of Cherubim, In obedience of angels, In the service of archangels, In hope of resurrection to meet with reward, In prayers of patriarchs, In predictions of prophets, In preaching of apostles, In faith of

confessors, In innocence of holy virgins, In deeds of righteous men.

I arise today through the strength of heaven:
Light of sun, radiance of moon, splendor of fire,
speed of lightning, swiftness of wind, depth of sea,
Stability of earth, firmness of rock.

I arise today through God's strength to pilot me:
God's might to uphold me, God's wisdom to guide me,
God's eye to look before me, God's ear to hear me,
God's word to speak for me, God's hand to guard me,
God's way to lie before me, God's shield to protect me,
God's host to save me from snares of demons,
from temptations of vices, from everyone who shall wish me ill,
afar and anear, alone and in multitude.

I summon today all these powers between me and those evils,
against every cruel merciless power that may oppose my body and soul,
against incantations of false prophets, against black laws of pagandom
against false laws of heretics, against craft of idolatry,
against spells of witches and smiths and wizards,
against every knowledge that corrupts man's body and soul.

Christ to shield me today against poison, against burning,
against drowning, against wounding, so that there may come to me
abundance of reward.

Christ with me, Christ in me, Christ before me,
Christ behind me,

Christ above me, Christ beneath me, Christ on my right,
Christ on my left,

Christ in height, Christ in depth, Christ in length,
Christ in width,

Christ in the heart of every man who thinks of me,
Christ in the mouth of everyone who speaks of me,
Christ in every eye that sees me, Christ in every ear
that hears me.

I arise today through a mighty strength, the
invocation of the Trinity, through belief in the
threeness, through confession of the oneness, of the
Creator of Creation.



Operation of Defense against Earthquakes ⁵⁹

- Invocation-Prologue (*p. 88*)

Lord Jesus Christ, God of our Salvation, that
deigned to send Your Disciples to the world – and
after them, their successors – granting to them the
power to heal the sick, to clean the lepers, to raise
the dead, to expel demons and generally to serve
Your Work of Universal Reintegration, alleviating
the human suffering and diffusing around them the
Light of Your Truth, for the Love of our Humanity,
You that introduced the hope of redemption and of
eternal Life into the world of fall,

I implore, You, most Merciful Father, to empower
my words with the same virtue and force as those of
the King and Prophet David; listen to the prayer of
Your servant _____, for the Glory of Your holy
Name and for the Love of Your Humanity.

P s a l m 82

God standeth in the congregation of the mighty; he
judgeth among the gods.
how long will ye judge unjustly, and accept the
persons of the wicked?

⁵⁹ Not included in the Greek edition of this book.

Defend the poor and fatherless: do justice to the afflicted and needy.

Deliver the poor and needy: deliver them from the hand of the wicked.

They know not, neither will they understand; they walk on in darkness: **all the foundations of the earth are out of course.**

I have said, Ye are gods; and all of you are children of the Most High.

But ye shall die like men, and fall like one of the princes.

Arise, O God, judge the earth: for thou wilt inherit all nations.

P s a l m 1 2 5

They that trust in the LORD, shall be as mount Zion, which cannot be removed, but abideth for ever.

As the mountains are round Jerusalem, so the LORD is around his people from henceforth even for ever.

For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands to iniquity.

Do good, O LORD, to those that are good, and to them that are upright in their hearts.

As for such as turn aside to their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

“Now it came to pass on a certain day, that he went into a boat with his disciples: and he said to them, Let us go over to the other side of the lake. And they lunched forth.

But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

And he said to them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.”⁶⁰

He is the Creator of Heaven and Earth; Christ that resurrected; Lord Jesus Christ Emmanuel; Omnipotent Logos Victor: It is He that commandeth even the winds and water, and they obey him!

Prayer against the threat of earthquakes ⁶¹

God, the Great and Terrible and Admirable, the only
True, that makes and converts everything;
You watch over earth and make it tremble,
You touch the mountains and make them smoke,

⁶⁰ Luke 8.22-25.

⁶¹ From the Great Prayer Book of the Greek Orthodox Church.

You shake the world from its foundation, but its pillars shall not be shaken;
You shake the foundations of earth and they are positioned at Your sign;
everything trembles before Your force;
the wrath of Your threat to us is unsubstantial, whereas the mercy of Your promise is unfathomable and inscrutable;
Remember, oh Lord, Your compassion and grant us Your mercy, because it is eternal;
Sustain the world, secure the earth, stop its shock, position the trembling globe and do not let us perish to the lowest layers of earth because of our sins .
Because You are our God; You are God of Mercy and Salvation and we glorify You, the Father and the Son and the Holy Spirit, now and for ever.
Amen.

* By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Operation of Defense against aridity

- Invocation-Prologue (p. 88)

“But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even to the end of the year.

And it shall come to pass, if ye shall hearken diligently to my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in its due season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine and thy oil.

And I will give grass in thy fields for thy cattle, that thou mayest eat and be full.”⁶²

God Omnipotent, Creator of Heaven and Earth, You decorated the sky with the rainbow and illuminated it with the stars; You filled the earth with fruits for the sustenance of mankind;

Provider of Goods, “that makes the sun rise on the evil and on the good, and sends rain on the just and on the unjust”⁶³;

⁶² Deuter. 11.11-15.

⁶³ Matth. 5.45.

You gave the people of Israel abundance and the wealth of Canaan,

Deign to listen to the prayer of Your Servant _____ and send a beneficial rain; grant this earth fertility and fruitfulness, so that we praise and glorify You for yet another reason, for Your immense benevolence.

Bless, oh Merciful Father, the earth, the domicile of Your Humanity.

* By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Operation of Defense against flood

- Invocation-Prologue (*p. 88*)

"And God spoke to Noah, and to his sons with him, saying,

"And I, behold, I establish my covenant with you, and with your seed after you;

"And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

"And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

"And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

"And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

"And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

"And God said to Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth."⁶⁴

"Now it came to pass on a certain day, that he went into a boat with his disciples: and he said to them, Let us go over to the other side of the lake. And they lunched forth.

"But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

"And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

"And he said to them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him."⁶⁵

He is the Creator of Heaven and Earth; Christ that resurrected; Lord Jesus Christ Emmanuel; Omnipotent Logos Victor: It is He that commandeth even the winds and water, and they obey him!

⁶⁴ Gen. 9.8-17.

⁶⁵ Luke 8.22-25.

You, oh Merciful Logos of God the Father, that commanded the wind and the water and they calmed down;

You that consecrated the element of Water when You were baptized in Jordan; You that sanctified the element of Air by stretching Your arms on the Cross and on the day of the Pentecost;

Look down on Your servants and command the wind and the water to calm down. Protect, oh Lord of Heaven and Earth, the domicile of Your children from the rage of the elements, so that they may praise and glorify You for yet another reason.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Operation of Defense against fires

- Invocation-Prologue (p. 88)

“Now it came to pass on a certain day, that he went into a boat with his disciples: and he said to them, Let us go over to the other side of the lake. And they lunched forth.

But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

And he said to them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.”⁶⁶

He is the Creator of Heaven and Earth; Christ that resurrected; Lord Jesus Christ Emmanuel; Omnipotent Logos Victor: It is He that commandeth even the winds and water, and they obey him!

Omnipotent God our Lord, You that permitted that the heavenly waters fight and extinguish the flames

⁶⁶ Luke 8.22-25.

of the pagan, in order to protect the living body of
Your servant Polycarpus of Smyrna,

You that consecrated the element of Water when
You were baptized in Jordan; You that sanctified the
element of Air by stretching Your arms on the Cross;
Deign, by the intercession of the Holy Ministers of
Your Divine Will, to send water from the sky in
order to extinguish this fire; protect the earth, which
is the domicile that You gave to man; protect Your
humanity and their environment from the rage of
the element of fire, so that they praise and glorify
You for yet another reason. Amen.

✠ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, and by His Servant Saint John. Amen.



OPERATIONS AGAINST
INIMICAL FORCES

**Operation of Defense
against visible or invisible enemies** ⁶⁷

This can very well be combined with the General Operation of Protection. Its main goal is to offer a means of defense against the enemies of the Order.

- Invocation-Prologue (p. 88)

Lord Jesus Christ, God of our Salvation, that
deigned to send Your Disciples to the world – and
after them, their successors – granting to them the
power to heal the sick, to clean the lepers, to raise
the dead, to expel demons and generally to serve
Your Work of Universal Reintegration, alleviating
the human suffering and diffusing around them the
Light of Your Truth, for the Love of our Humanity,
You that introduced the hope of redemption and of
eternal Life into the world of fall,

I implore, You, most Merciful Father, to empower
my words with the same virtue and force as those of
the King and Prophet David; listen to the prayer of
Your servant _____, for the Glory of Your holy
Name and for the Love of Your Humanity.

⁶⁷ Not included in the Greek edition of this book.

P s a l m 35

Plead my cause, O LORD, with them that strive with me: fight against them that fight against me.

² Take hold of shield and buckler, and stand up for my help.

³ Draw out also the spear, and stop the way against them that persecute me: say to my soul, I am thy salvation.

⁴ Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

⁵ Let them be as chaff before the wind: and let the angel of the LORD chase them.

⁶ Let their way be dark and slippery: and let the angel of the LORD persecute them.

⁷ For without cause they have hid for me their net in a pit, which without cause they have digged for my soul.

⁸ Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

⁹ And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

¹⁰ All my bones shall say, LORD, who is like thee, who deliverest the poor from him that is too strong for him, even the poor and the needy from him that spoileth him?

¹¹ False witnesses arose; they laid to my charge things that I knew not.

¹² They rewarded me evil for good to the spoiling of my soul.

¹³ But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into my own bosom.

¹⁴ I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

¹⁵ But in my adversity they rejoiced, and assembled themselves: yes, the abjects assembled themselves against me, and I knew it not; they did tear me, and ceased not:

¹⁶ With hypocritical mockers in feasts, they gnashed upon me with their teeth.

¹⁷ Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

¹⁸ I will give thee thanks in the great congregation: I will praise thee among many people.

¹⁹ Let not them that are my enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.

²⁰ For they speak not peace: but they devise deceitful matters against them that are quiet in the land.

²¹ Yes, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.

²² This thou hast seen, O LORD: keep not silence: O Lord, be not far from me.

²³ Stir up thyself, and awake to my judgment, even to my cause, my God and my Lord.

²⁴ Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

²⁵ Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

²⁶ Let them be ashamed and brought to confusion together that rejoice at my hurt: let them be clothed with shame and dishonor that magnify themselves against me.

²⁷ Let them shout for joy, and be glad, that favor my righteous cause: yes, let them say continually, Let the LORD be magnified, who hath pleasure in the prosperity of his servant.

²⁸ And my tongue shall speak of thy righteousness and of thy praise all the day long.

Triple Exorcism

1. Projecting the Ritual Sword horizontally, in front of him:

“Who is like God?”

By this Archangelic exclamation

And by the sacred exclamation * “Jesus Christus Vincit”

Let be defeated all that conspire against us (*or*: against our R*C or our Mart* Order etc). Amen.

- Towards E – W – N – S.

2. Afterwards, making the sign with the Sword:

✠ Here is the Lord's Cross!

Flee, the adverse forces!

Behold! The Lion of the tribe of Judas, the Root of David, has triumphed!

Halleluiah! Halleluiah! Halleluiah!

- *Towards E – W – N – S.*

3. Afterwards, making the signs with the Sword:

☆ Jesus – Christus – Filius – Dei – Salvator

○ Be our shield against all evil. ⁶⁸

Amen.

- *Towards E – W – N – S.*

✠ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



⁶⁸ “Jesus Christ, Son of God, Saviour”. These five words are the ones designated by the initials I.Ch.Th.Y.S.

The ☆ is always done from the top to the right.

○: the Celebrant turns to his left and starts from his back and clockwise; after passing from his front and right, he then finishes at his back, where he started.

Prayer against inimical forces

- Invocation-Prologue (*p. 88*)

Lord Jesus Christ, Omnipotent Logos Victor, Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Your head and Your hairs are white like wool, as white as snow; and his eyes are as a flame of fire;

And Your feet like fine brass, as if they burned in a furnace; and Your voice as the sound of many waters.

And You have in Your right hand seven stars: and out of Your mouth goes a sharp two-edged sword: and Your countenance is as the sun shineth in his strength.⁶⁹

You, that made the first man and woman and the whole chorea of their generations in Your image and after Your likeness,

Look down unto Your fallen creature that has been trapped in the entrapments of the enemy.

We are Your image – albeit an imperfect and corrupt image – and we suffer all the horror of the spiritual privation and of the raging war that the enemy has launched against us.

So, deign to protect Your creature, expelling the enemy and his whole army far off our domicile.

⁶⁹ Rev. 1.13-16.

Yes, Lord Sabaoth! Send Your Divine Hosts to defend mankind from the attacks of the enemy; expel him far off, so that – undistracted – we may walk the Path of Redemption conscientiously, for the eternal Glory of Your Holy Name. Amen.

* By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



Operation for the purification of a place from negative influence or presence ⁷⁰

- Invocation-Prologue (*p. 88*)

Lord God of our Salvation, the Son of the Living God, that rides the Cherubim and is above every Principle and Authority and Force and Domination; You are great and terrible before all that surround You in circle;

You positioned the sky like an arch; You created the earth by Your Power and raised the globe by Your Wisdom; You shake the globe from its foundations till its pillars;

You speak and the sun does not rise and You seal the stars; You menace the sea and it dries up; Your wrath melts principles and authorities; rocks are turned to powder by You;

You crushed brass portals and broke iron bars; You bound the strong one and took his vessels, after defeating the tyrant by Your Cross;

You dragged the dragon by the hook of Your incarnation and bound it with the darkness of Hades;

You, my Lord, are the assurance of all those that have faith in You and the fortress of those that have conviction in You;

⁷⁰ From the Great Prayer Book of the Greek Orthodox Church.

So, expel, send away, deport any diabolic operation, any devilish attack, any scheming of opposing force, from this house and those abiding in it that wear the Sign of Your Cross – this terrible Trophy against the demons – and invoke Your Holy Name.

Yes, my Lord, You that expelled irrevocably the legion of demons and the deaf and impure spirit;

You that annihilated the whole convoy of our enemy and said to those devoted to You:

“Behold, I give to you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.”⁷¹

Lord, guard all abiding in this house from any detriment or influence, delivering them from any terror by night, from the arrow that flieth by day;

from the pestilence that walketh in darkness; from the destruction that wasteth at noon-day.⁷²

So that Your male and female Servants and the infants, with Your assistance, being guarded by the angelic armory, may chant in accord:

“The Lord is my assistant and I will not fear what may man do to me”; and “I will not fear any evil, because You are with me.”

Because You are My God, my support, Omnipotent, Ruler, Prince of Peace, Father of the aeon to come, and Your Kingdom is eternal; and only Yours is the Kingdom and the Force and the Glory of the Father and the Son and the Holy Spirit. Amen.

⁷¹ Like 10.19.

⁷² Psalms 91.5-6.

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.



General Exorcism

- Invocation-Prologue (p. 88)
- *A new, consecrated candle is lighted from the flame of the first-lighted candle and consecrated again as "Fire of Exorcism" (p. 80) .*
- General Operation for Protection (p. 128)

C i t a t i o n s

Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, commands:

*"Heal the sick, cleanse the lepers, raise the dead, **cast out demons**: freely ye have received, freely give."*⁷³

¹ And they came over to the other side of the sea, into the country of the Gadarenes.

² And when he had come out of the boat, immediately there met him out of the tombs a man with an unclean spirit,

³ Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

⁴ For he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

⁷³ Matth. 10.8.

⁵ And always, night and day, he was on the mountains, and in the tombs, crying, and cutting himself with stones.

⁶ But when he saw Jesus afar off, he ran and worshiped him,

⁷ And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not.

⁸ (For he said to him, Come out of the man, thou unclean spirit.)

⁹ And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

¹⁰ And he besought him much that he would not send them away out of the country.

¹¹ Now there was there nigh to the mountains a great herd of swine feeding.

¹² And all the demons besought him, saying, Send us into the swine, that we may enter into them.

¹³ And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea."⁷⁴

³² As thy went out, behold, they brought to him a dumb man possessed with a demon.

⁷⁴ Marc 5.1-13.

³³ And when the demon was cast out, the dumb spoke: and the multitudes marveled, saying, It was never so seen in Israel."⁷⁵

"¹⁶ When the evening was come, they brought to him many that were possessed with demons: and he cast out the spirits with his word, and healed all that were sick;

¹⁷ That it might be fulfilled which was spoken by Isaiah the prophet, saying, He himself took our infirmities, and bore our sicknesses."⁷⁶

"¹⁴ And when they had come to the multitude, there came to him a certain man kneeling down to him, and saying,

¹⁵ Lord, have mercy on my son; for he is lunatic, and grievously distressed; for often he falleth into the fire, and often into the water.

¹⁶ And I brought him to thy disciples, and they could not cure him.

¹⁷ Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

¹⁸ And Jesus rebuked the demon, and he departed out of him: and the child was cured from that very hour.

¹⁹ Then came the disciples to Jesus apart, and said, Why could not we cast him out?

⁷⁵ Matth. 9.32-33.

⁷⁶ Matth. 8.16-17.

²⁰ And Jesus said to them, Because of your unbelief: for verily I say to you, If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you.

²¹ However, this kind goeth not out, but by prayer and fasting."⁷⁷

I n v o c a t i o n

God our Lord, that created Man in Your image and after Your likeness and positioned him in Paradise, to dress it and to keep it;

You that healed the servant of the Centurion, the bleeding woman and many others by the force of Your Logos;

You that resurrected Your friend Lazarus from the dead, just by the force of Your Logos;

You that expelled a legion of demons from the man in Gergesenes, as well as from the dumb man in Capernaum, that was also possessed by demons;

Listen to the prayer of Your Servant _____, who - *having fasted, prayed and received the holy Communion* - dares to invoke You, God-Man, Man-God, God and fellow-man, Father and Brother;

Deign to accord me the necessary power of Logos, so that I am able to vanquish the evil that torments Your servant _____ and thus cure him (*her*), for the Glory of Your holy Name.

⁷⁷ Matth. 17.14-21.

Also, Lord, You that did not come to send peace on earth, but to put a sword⁷⁸ in the hands of Your Unknown Servants, so that they can battle efficaciously the evil forces,

Grant me the force, so that by means of my own Logos and by this Sword – symbol of the flaming and turning Sword of the Cherubim – expel, disperse and vanquish the evil (*or: the ailment*) that torments Your creature, my fellow-human being

_____.

*The Celebrant draws a Cross by the Sword,
towards the direction of the sick.*

- ✦ Behold the Cross of our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor,
- ✦ Cross of Light and Fire,
- ✦ Cross of Resurrection and Life,
- ✦ Cross of Repentance and Salvation,
- ✦ Cross of Truth and Super-Conscience,
- ✦ Cross of Wisdom and Love of God,
- ✦ Cross of Divine Power and Omnipotence,
- ✦ Cross of Victory and Triumph of Light over darkness, of Life over dead,
- ✦ Cross of Jesus Christ, in front of Whom the whole Creation bows and is subject.

⁷⁸ Matth. 10.34.

Exorcism

Evil that torment my neighbour _____, spirit of chaos and disorder, that you dare disturb the order and harmony ordained by the Divine Creator,

Wherever you come from,

I ☆ command you and I exorcise you by the Name of Jesus Christ Emmanuel, Omnipotent Logos Victor:

Stop tormenting my brother (*sister*) _____, who is a creature of God; so:

✱ Get out of him, ✱ leave him, ✱ flee, ✱ be vanquished, ✱ be dispersed, ✱ return to the depths of the earth and stay there, without causing any harm to anyone that you might meet in your way. ✱ Jesus Christus Vincit!

✱ God our Lord chastises and commands you, ✱ God our Lord exorcises and expels you, by the flaming and turning sword of the Cherubim;⁷⁹ ✱ J.C.V.!

✱ God our Lord, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; ✱ God our Lord, chastises and commands you, ✱ God our Lord exorcises and expels you, ✱ J.C.V.!

✱ God our Lord, Jesus Christ, Emmanuel, the only-begotten Son of God, begotten of the Father before all worlds (æons), ✱ God our Lord, chastises and commands you, ✱ God our Lord exorcises and expels you, ✱ J.C.V.!

⁷⁹ Gen. 3.24.

✧ God our Lord, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; ✧ God our Lord, chastises and commands you, ✧ God our Lord exorcises and expels you, ✧ J.C.V.!

✧ God our Lord, who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; ✧ God our Lord, chastises and commands you, ✧ God our Lord exorcises and expels you, ✧ J.C.V.!

✧ God our Lord, who was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures; ✧ God our Lord, chastises and commands you, ✧ God our Lord exorcises and expels you, ✧ J.C.V.!

✧ God our Lord, who ascended into heaven, and sitteth on the right hand of the Father; ✧ God our Lord, chastises and commands you, ✧ God our Lord exorcises and expels you, ✧ J.C.V.!

✧ God our Lord, who from thence he shall come again, with glory, to judge the quick and the dead; and whose kingdom shall have no end; ✧ God our Lord, chastises and commands you, ✧ God our Lord exorcises and expels you, ✧ J.C.V.!

✧ God our Lord, the Holy Spirit, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets; ✧ God our

Lord, chastises and commands you, ✠ God our Lord exorcises and expels you, ✠ J.C.V.!

✠ God our Lord, who founded the one holy catholic and apostolic Church; ✠ God our Lord, chastises and commands you, ✠ God our Lord exorcises and expels you, ✠ J.C.V.!

✠ God our Lord, who ordained one baptism for the remission of sins; ✠ God our Lord, chastises and commands you, ✠ God our Lord exorcises and expels you, ✠ J.C.V.!

✠ God our Lord, the Provider of the life of the world to come; ✠ God our Lord, chastises and commands you, ✠ God our Lord exorcises and expels you, ✠ J.C.V.! Amen.

He then takes the Sword in his left hand and holds the specially consecrated Candle of Exorcism in his right hand:

✠ Here is the Lord's Cross, a Cross of Light and Fire!
Flee, the adverse forces!

Behold! The Lion of the tribe of Judas, the Root of David, has triumphed!

Halleluia! Halleluia! Halleluia!

✠ Christus vincit! ✠ Christus regnat! ✠ Christus imperat:

Stop tormenting my brother (sister) _____, who is a creature of God; so:

✠ Get out of him, ✠ leave him, ✠ flee, ✠ be vanquished, ✠ be dispersed, ✠ return to the depths

of the earth and stay there, without causing any harm to anyone that you might meet in your way.

He commands and exorcises you by the sacred exclamation ✱ *Jesus Christus Vincit!*, that will fall upon you once again like an axe of Divine Justice, if you dare disobey the command of our Lord Jesus Christ, the Divine and Omnipotent Logos Victor.

This last part (the one with the Candle) is reiterated as many times as needed.

After a short silence with intense inner prayer, the Celebrant continues:

Father, Logos, Spirit, Trinity in Unity,
You that have cured the Centurion's servant, the bleeding woman, the sick with the palsy, the lepers, the deaf, the lame – and so many others – by Your Omnipotent Logos, deign to heal my suffering brother (or sister) _____;

Restore his (her) spiritual, psychic and physical health, harmony, balance and strength, for the Glory of Your Holy Name and for the Love of Your Humanity. Amen.

Most Merciful Father, I, Your Servant _____, yield myself to You; utilize me as a worthy Servant of Your Divine Will. Amen.

○ Brother (Sister) _____,

✱ Light of Wisdom and Love of God,

✱ Light of health and harmony,

✱ Light of Life and felicity on you.

(x3)

Then:

☆ Jesus Christus Filius Dei Salvator, imperat:

○ Brother (*sister*) _____, ✠ be healed!

Because ✠ J.C.V.! ✠ J.C.V.! ✠ J.C.V.!

Amen – Amen – Amen.

✠ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, and by His Servant Saint John. Amen.

- General Operation of Protection.
- The Psalm of 72 verses.



G. GROUP OPERATIONS

Invocation of Faith

(To precede all Group Operations)

Lord Jesus Christ Emmanuel says:

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

"Verily, verily, I say to you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father.

"And whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

"If ye shall ask any thing in my name, I will do it."⁸⁰

"Have faith in God.

"For verily I say to you, that whoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that the things which he saith shall come to pass; he shall have whatever he saith.

"Therefore I say to you, Whatever things ye desire when ye pray, believe that ye receive them, and ye shall have them."⁸¹

"If thou canst believe, all things are possible to him that believeth."⁸²

⁸⁰ John 14.11-14.

⁸¹ Mark 11.22-24.

“Lord, I believe; help thou my unbelief.”⁸³

The above appeal is repeated by all participants, one by one.

“Again I say to you, that if two of you shall agree on earth, concerning any thing that they shall ask, it shall be done for them by my Father who is in heaven.

“For where two or three are assembled in my name, there am I in the midst of them.”⁸⁴

NB. This is principally a group Operation. But if the Celebrant needs to celebrate it alone, then he should add the following invocation to his Guardian Angel:

My Guardian Angel, my Brother, oh my Fellow-Servant, be with me, here and now, and assist me in this Work, which is God’s Work; be with me, here and now, in order to fulfill that which was spoken by the Lord: **that where two or three are assembled in His name, there is He in the midst of them.**



⁸² Mark 9.23.

⁸³ Mark 9.24.

⁸⁴ Matth. 18.19-20.

Major Healing Operation

- Invocation-Prologue (p. 88)
- Invocation of Faith (p. 163)

Citations

The Celebrant:

Lord Jesus Christ Emmanuel, Omnipotent Logos
Healer, commands:

**“O Heal the sick ✕ J.C.V, O cleanse the lepers ✕
J.C.V, O raise the dead ✕ J.C.V, O cast out demons
✕ J.C.V: O freely ye have received, freely give ✕
J.C.V.”⁸⁵**

Then:

“And when Jesus had entered into Capernaum,
there came to him a centurion, beseeching him,

And saying, Lord, my servant lieth at home sick
with the palsy, grievously tormented.

And Jesus saith to him, **O I will come and heal him,
because ✕ J.C.V.**

The centurion answered and said, Lord, I am not
worthy that thou shouldst come under my roof: **O
but speak the word only, and my servant will be
healed, because ✕ J.C.V.**

⁸⁵ Matth. 10.8.

For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard it, he marveled, and said to them that followed, Verily I say to you, I have not found so great faith, no, not in Israel. [...]

And Jesus said to the centurion, **○ Depart; and as thou hast believed, so be it done to thee, because ✧ J.C.V.** And his servant was healed in the same hour.

And when Jesus had come into Peter's house, he saw his wife's mother laid, and sick with a fever.

And he touched her hand, and the fever left her: and she arose, and ministered to them.

When the evening was come, they brought to him many that were possessed with demons: and he cast out the spirits with his word, and healed all that were sick;

That it might be fulfilled which was spoken by Isaiah the prophet, saying, He himself took our infirmities, and bore our sicknesses."⁸⁶

All together:

✧ Glory to the Eternal Father

✧ To the Divine Son, Inseparable Logos,

✧ And to the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

⁸⁶ Matth. 8.5-17.

Another Brother:

“And a certain woman who had an issue of blood twelve years,

And had suffered many things from many physicians, and had spent all that she had, and was not relieved, but rather grew worse,

When she had heard of Jesus, came in the crowd behind, and touched his garment.

For she said, If I may touch but his clothes, I shall be whole.

And immediately the fountain of her blood was dried up; and she felt in her body that she was healed of that infirmity.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the throng, and said, Who touched my clothes?

And his disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

And he looked around, to see her that had done this thing.

But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

And he said to her, Daughter, thy faith hath made thee whole; go in peace, and be healed of thy infirmity.”⁸⁷

⁸⁷ Mark 5.25-34.

All together:

- ✧ Glory to the Eternal Father
- ✧ To the Divine Son, Inseparable Logos,
- ✧ And to the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

Another Brother:

“And he arose out of the synagogue, and entered into Simon's house. And the mother of Simon's wife was taken with a violent fever; and they besought him for her.

And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered to them.

Now when the sun was setting, all they that had any sick with divers diseases, brought them to him: and he laid his hands on every one of them, and healed them.”⁸⁸

All together:

- ✧ Glory to the Eternal Father
- ✧ To the Divine Son, Inseparable Logos,
- ✧ And to the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

⁸⁸ Luke 4.38-40.

Invocations

The Celebrant:

Lord our God,

You indicated to us that Faith is the Key of Power; Faith in You, the Omnipotent Logos Victor, and Faith in the realization of the object of the prayer, so that the Father may be glorified in the Son.

Here we are, us Brothers (*and Sisters*), united in Your Name for the fulfillment of Your Commandment; we therefore declare our firm Faith in You and our wholehearted and irrevocable dedication to the Service of Your Work of Universal Reintegration.

So, oh most Benevolent, look down unto the hidden and unrevealed parts of our hearts and add Faith to us, because we are only humans and sometimes we totter at the vicissitudes of life.

All together:

Look down unto our hearts and add Faith to us.
Amen.

Another Brother:

Lord our God, Jesus Christ, here we are, us Brothers (*and Sisters*), united in Your Name. According to Your promise, be with us, oh Emmanuel, and bless us and this Operation, that is celebrated for the

Glory of Your Divine Name and for the Love of Your Humanity.

Another Brother:

Lord Jesus Christ, Son of God,

Like the Centurion I cry for the healing of my sick brother (*or sister*): I am not worthy that You should come under my roof: but speak the word only, and my brother (*or sister*) will be healed; because You, Lord, You are the Doctor of All, Omnipotent Logos Healer, and You heal every ailment and every debility of ours.

Do not leave us embarrassed, You that triumphed over death, but grant us this Grace, so that once again Live prevails, for the Glory of the Eternal and Infinite God the Father, God the Son the Inseparable Logos and God the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

Another Brother:

Like the bleeding woman I come to You, oh Lord, in order to touch Your garment; heal the ailment of Your servant _____, because You are the Doctor of All, Omnipotent Logos Healer, and You heal every ailment and every debility of ours.

Do not leave us embarrassed, You that triumphed over death, but grant us this Grace, so that once again Live prevails, for the Glory of the Eternal and

Infinite God the Father, God the Son the Inseparable Logos and God the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

Another Brother:

God our Lord, Jesus Christ Emmanuel, the only-begotten Son of God, begotten of the Father before all worlds (æons),

God our Lord, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made;

God our Lord, who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;

God our Lord, who was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures,

God our Lord, who ascended into heaven, and sitteth on the right hand of the Father;

God our Lord, who from thence he shall come again, with glory, to judge the quick and the dead; and whose kingdom shall have no end.

You, Lord Emmanuel, deign to listen to our prayer for the healing of Your Servant _____. Do not leave us embarrassed, You that triumphed over death, but grant us this Grace, so that once again Live prevails, for the Glory of the Eternal and Infinite God the

Father, God the Son the Inseparable Logos and God the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

The chain is formed. If possible, before the following invocation, they chant the Hymn (p. 203).

Lord *El Hayim*, God of the living, we invoke You. Fill us with the currents of Life and act through us for the healing of Your servant _____, because You are God of Abraham and God of Isaac and God of Jacob, not God of the dead, but of the living.⁸⁹

Then, one by one:

Awake, thou that sleepest, and arise from the dead, and Christ will give thee light.⁹⁰

Then, while braking the "chain", they exclaim together:
Amen! Amen! Amen!

*(Or: **Jesus Christus Vincit!**)*

✠ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, that rose from the dead, and by His Servant Saint John. Amen.

⁸⁹ Matth. 22.32.

⁹⁰ Ephes. 5.14.

For healing the blind

- Invocation-Prologue (p. 88)
- Invocation of Faith (p. 163)

Citations

The Celebrant:

Lord Jesus Christ Emmanuel, Omnipotent Logos
Healer, commands:

**“O Heal the sick ✕ J.C.V, O cleanse the lepers ✕
J.C.V, O raise the dead ✕ J.C.V, O cast out demons
✕ J.C.V: O freely ye have received, freely give ✕
J.C.V.”⁹¹**

Then:

“And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

And when he had come into the house, the blind men came to him: and Jesus saith to them, Believe ye that I am able to do this? They said to him, Yes, Lord.

Then he touched their eyes, saying, According to your faith, be it to you.

⁹¹ Matth. 10.8.

And their eyes were opened; and Jesus strictly charged them, saying, See that no man know it.

But they, when they had departed, spread abroad his fame in all that country."⁹²

All together:

✧ Glory to the Eternal Father

✧ To the Divine Son, Inseparable Logos,

✧ And to the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

Another Brother:

"And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

And the multitude rebuked them, that they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

And Jesus stood still, and called them, and said, What will ye that I shall do to you?

They say to him, Lord, that our eyes may be opened.

So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."⁹³

⁹² Matth. 9.27-31.

⁹³ Matth. 20.30-34.

All together:

- ✦ Glory to the Eternal Father
- ✦ To the Divine Son, Inseparable Logos,
- ✦ And to the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

Another Brother:

“And he cometh to Bethsaida; and they bring a blind man to him, and besought him to touch him.

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

And he looked up, and said, I see men as trees walking.

After that, he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.”⁹⁴

All together:

- ✦ Glory to the Eternal Father
- ✦ To the Divine Son, Inseparable Logos,
- ✦ And to the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

⁹⁴ Mark 8.22-26.

Another Brother:

“And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging.

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

And Jesus stood still, and commanded him to be called: and they call the blind man, saying to him, Be of good comfort, rise; he calleth thee.

And he, casting away his garment, rose, and came to Jesus.

And Jesus answered and said to him, What wilt thou that I should do to thee? The blind man said to him, Lord, that I may receive my sight.

And Jesus said to him, Go, thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.”⁹⁵

Another Brother:

“And as Jesus passed by, he saw a man who was blind from his birth.

⁹⁵ Mark 10.46-52.

And his disciples asked him, saying, Master, who sinned, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day: the night cometh when no man can work.

As long as I am in the world, I am the light of the world.

When he had thus spoken, he spit on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

And said to him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went therefore, and washed, and came seeing.

The neighbors therefore, and they who before had seen him that he was blind, said, Is not this he that sat and begged?

Some said, This is he: others said, He is like him: but he said, I am he.

Therefore they said to him, How were thy eyes opened?

He answered and said, A man that is called Jesus, made clay, and anointed my eyes, and said to me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight."⁹⁶

⁹⁶ John 9.1-11.

Invocations

The Celebrant:

Lord our God,

You indicated to us that Faith is the Key of Power; Faith in You, the Omnipotent Logos Victor, and Faith in the realization of the object of the prayer, so that the Father may be glorified in the Son.

Here we are, us Brothers (*and Sisters*), united in Your Name for the fulfillment of Your Commandment; we therefore declare our firm Faith in You and our wholehearted and irrevocable dedication to the Service of Your Work of Universal Reintegration.

So, oh most Benevolent, look down unto the hidden and unrevealed parts of our hearts and add Faith to us, because we are only humans and sometimes we totter at the vicissitudes of life.

All together:

Look down unto our hearts and add Faith to us.
Amen.

Another Brother:

Lord our God, Jesus Christ, here we are, us Brothers (*and Sisters*), united in Your Name. According to Your promise, be with us, oh Emmanuel, and bless us and this Operation, that is celebrated for the

Glory of Your Divine Name and for the Love of Your Humanity.

Another Brother:

Lord Jesus Christ, Son of God,

Like Bartimeus the blind I cry for the healing of my sick brother (*or sister*): “Son of David, have mercy on me, so that I may receive my sight”; because You, Lord, You are the Doctor of All, Omnipotent Logos Healer, and You heal every ailment and every debility of ours.

Do not leave us embarrassed, You that triumphed over death, but grant us this Grace, so that once again Live prevails, for the Glory of the Eternal and Infinite God the Father, God the Son the Inseparable Logos and God the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

Another Brother:

Like the blind men sitting by the way-side, oh Lord, we cry out: “Have mercy on us, O Lord, thou son of David”; heal the ailment of Your servant _____, because You are the Doctor of All, Omnipotent Logos Healer, and You heal every ailment and every debility of ours.

Do not leave us embarrassed, You that triumphed over death, but grant us this Grace, so that once again Live prevails, for the Glory of the Eternal and

Infinite God the Father, God the Son the Inseparable
Logos and God the Holy Spirit, the Paraclet,
Provider of the Divine Gifts. Amen.

Another Brother:

God our Lord, Jesus Christ Emmanuel, the only-
begotten Son of God, begotten of the Father before
all worlds (æons),

God our Lord, Light of Light, very God of very God,
begotten, not made, being of one substance with the
Father; by whom all things were made;

God our Lord, who for us men, and for our
salvation, came down from heaven, and was
incarnate by the Holy Ghost of the Virgin Mary, and
was made man;

God our Lord, who was crucified for us under
Pontius Pilate, and suffered, and was buried, and
the third day he rose again, according to the
Scriptures,

God our Lord, who ascended into heaven, and
sitteth on the right hand of the Father;

God our Lord, who from thence he shall come again,
with glory, to judge the quick and the dead; and
whose kingdom shall have no end.

You, Lord Emmanuel, deign to listen to our prayer
for the healing of Your Servant _____. Do not leave
us embarrassed, You that triumphed over death, but
grant us this Grace, so that once again Live prevails,
for the Glory of the Eternal and Infinite God the

Father, God the Son the Inseparable Logos and God the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

The chain is formed. If possible, before the following invocation, they chant the Hymn (p. 203).

Lord *El Hayim*, God of the living, we invoke You. Fill us with the currents of Life and act through us for the healing of Your servant _____, because You are God of Abraham and God of Isaac and God of Jacob, not God of the dead, but of the living.⁹⁷

Then, one by one:

Awake, thou that sleepest, and arise from the dead, and Christ will give thee light.⁹⁸

Then, while braking the "chain", they exclaim together:
Amen! Amen! Amen!

*(Or: **Jesus Christus Vincit!**)*

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, that rose from the dead, and by His Servant Saint John. Amen.

⁹⁷ Matth. 22.32.

⁹⁸ Ephes. 5.14.

For healing the paralytic

- Invocation-Prologue (p. 88)
- Invocation of Faith (p. 163)

C i t a t i o n s

The Celebrant:

Lord Jesus Christ Emmanuel, Omnipotent Logos
Healer, commands:

**“O Heal the sick ✕ J.C.V, O cleanse the lepers ✕
J.C.V, O raise the dead ✕ J.C.V, O cast out demons
✕ J.C.V: O freely ye have received, freely give ✕
J.C.V.”⁹⁹**

Then:

“And when Jesus had entered into Capernaum,
there came to him a centurion, beseeching him,

And saying, Lord, my servant lieth at home sick
with the palsy, grievously tormented.

And Jesus saith to him, **O I will come and heal him,
because ✕ J.C.V.**

The centurion answered and said, Lord, I am not
worthy that thou shouldst come under my roof: **O
but speak the word only, and my servant will be
healed, because ✕ J.C.V.**

⁹⁹ Matth. 10.8.

For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard it, he marveled, and said to them that followed, Verily I say to you, I have not found so great faith, no, not in Israel. [...]

And Jesus said to the centurion, **○ Depart; and as thou hast believed, so be it done to thee, because ✧ J.C.V.** And his servant was healed in the same hour.

And when Jesus had come into Peter's house, he saw his wife's mother laid, and sick with a fever.

And he touched her hand, and the fever left her: and she arose, and ministered to them.

When the evening was come, they brought to him many that were possessed with demons: and he cast out the spirits with his word, and healed all that were sick;

That it might be fulfilled which was spoken by Isaiah the prophet, saying, He himself took our infirmities, and bore our sicknesses."¹⁰⁰

All together:

✧ Glory to the Eternal Father

✧ To the Divine Son, Inseparable Logos,

✧ And to the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

¹⁰⁰ Matth. 8.5-17.

Another Brother:

“And they come to him, bringing one sick with the palsy, who was borne by four.

And when they could not come nigh to him by reason of the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed on which the sick with the palsy lay.

When Jesus saw their faith, he said to the sick with the palsy, Son, thy sins are forgiven thee.

But there were certain of the scribes sitting there, and reasoning in their hearts,

Why doth this man thus speak blasphemies? who can forgive sins but God only?

And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said to them, Why reason ye these things in your hearts?

Which is easier, to say to the sick with the palsy, Thy sins are forgiven thee; or to say, Arise, and take up thy bed, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, he saith to the sick with the palsy,

I say to thee, Arise, and take up thy bed, and go into thy house.

And immediately he arose, took up the bed, and went forth before them all; so that they were all

amazed, and glorified God, saying, We never saw it on this fashion."¹⁰¹

All together:

✧ Glory to the Eternal Father
✧ To the Divine Son, Inseparable Logos,
✧ And to the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

I n v o c a t i o n s

The Celebrant:

Lord our God,

You indicated to us that Faith is the Key of Power; Faith in You, the Omnipotent Logos Victor, and Faith in the realization of the object of the prayer, so that the Father may be glorified in the Son.

Here we are, us Brothers (*and Sisters*), united in Your Name for the fulfillment of Your Commandment; we therefore declare our firm Faith in You and our wholehearted and irrevocable dedication to the Service of Your Work of Universal Reintegration.

So, oh most Benevolent, look down unto the hidden and unrevealed parts of our hearts and add Faith to us, because we are only humans and sometimes we totter at the vicissitudes of life.

¹⁰¹ Mark 2.3-12.

All together:

Look down unto our hearts and add Faith to us.
Amen.

Another Brother:

Lord our God, Jesus Christ, here we are, us Brothers
(*and Sisters*), united in Your Name. According to
Your promise, be with us, oh Emmanuel, and bless
us and this Operation, that is celebrated for the
Glory of Your Divine Name and for the Love of
Your Humanity.

Another Brother:

Lord Jesus Christ, Son of God,
Like the Centurion I cry for the healing of my
paralytic brother (*or sister*): I am not worthy that You
should come under my roof: but speak the word
only, and my brother (*or sister*) will be healed;
because You, Lord, You are the Doctor of All,
Omnipotent Logos Healer, and You heal every
ailment and every debility of ours.

Do not leave us embarrassed, You that triumphed
over death, but grant us this Grace, so that once
again Live prevails, for the Glory of the Eternal and
Infinite God the Father, God the Son the Inseparable
Logos and God the Holy Spirit, the Paraclet,
Provider of the Divine Gifts. Amen.

Another Brother:

Like the paralytic that was borne by four on his bed,
I cry out to you for the sake of my brother (*or sister*):
“Son of David, have mercy on me!” Say to Your
Servant the word of salvation: “Arise, and take up
thy bed, and go into thy house.”¹⁰²

Do not leave us embarrassed, You that triumphed
over death, but grant us this Grace, so that once
again Live prevails, for the Glory of the Eternal and
Infinite God the Father, God the Son the Inseparable
Logos and God the Holy Spirit, the Paraclet,
Provider of the Divine Gifts. Amen.

Another Brother:

God our Lord, Jesus Christ Emmanuel, the only-
begotten Son of God, begotten of the Father before
all worlds (æons),

God our Lord, Light of Light, very God of very God,
begotten, not made, being of one substance with the
Father; by whom all things were made;

God our Lord, who for us men, and for our
salvation, came down from heaven, and was
incarnate by the Holy Ghost of the Virgin Mary, and
was made man;

God our Lord, who was crucified for us under
Pontius Pilate, and suffered, and was buried, and

¹⁰² Mark.2.11.

the third day he rose again, according to the Scriptures,

God our Lord, who ascended into heaven, and sitteth on the right hand of the Father;

God our Lord, who from thence he shall come again, with glory, to judge the quick and the dead; and whose kingdom shall have no end.

You, Lord Emmanuel, deign to listen to our prayer for the healing of Your Servant _____. Do not leave us embarrassed, You that triumphed over death, but grant us this Grace, so that once again Life prevails, for the Glory of the Eternal and Infinite God the Father, God the Son the Inseparable Logos and God the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

The chain is formed. If possible, before the following invocation, they chant the Hymn (p. 203)

Lord *El Hayim*, God of the living, we invoke You. Fill us with the currents of Life and act through us for the healing of Your servant _____, because You are God of Abraham and God of Isaac and God of Jacob, not God of the dead, but of the living.¹⁰³

Then, one by one:

¹⁰³ Matth. 22.32.

Awake, thou that sleepest, and arise from the dead,
and Christ will give thee light.¹⁰⁴

Then, while braking the "chain", they exclaim together:

Amen! Amen! Amen!

*(Or: **Jesus Christus Vincit!**)*

✧ By our Lord Jesus Christ Emmanuel, Omnipotent
Logos Victor, that rose from the dead, and by His
Servant Saint John. Amen.



¹⁰⁴ Ephes. 5.14.

Operation for Resurrection

- Invocation-Prologue (p. 88)
- Invocation of Faith (p. 163)

C i t a t i o n s

The Celebrant:

Lord Jesus Christ Emmanuel, Omnipotent Logos
Healer, commands:

**“O Heal the sick ✕ J.C.V, O cleanse the lepers ✕
J.C.V, O raise the dead ✕ J.C.V, O cast out demons
✕ J.C.V: O freely ye have received, freely give ✕
J.C.V.”¹⁰⁵**

Then:

“And behold, there cometh one of the rulers of the
synagogue, Jairus by name; and when he saw him,
he fell at his feet,

And besought him greatly, saying, My little
daughter lieth at the point of death: I pray thee,
come and lay thy hands on her, that she may be
healed; and she will live.

While he was yet speaking, there came from the
ruler of the synagogue's house certain who said, Thy

¹⁰⁵ Matth. 10.8.

daughter is dead: why troublest thou the Master any further?

As soon as Jesus heard the word that was spoken, he saith to the ruler of the synagogue, Be not afraid, only believe,

And he suffered no man to follow him, save Peter, and James, and John the brother of James.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

And when he had come in, he saith to them, Why make ye this tumult, and weep? the damsel is not dead, but sleepeth.

And they derided him: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

And he took the damsel by the hand, and said to her, Talitha cumi: which is, being interpreted, Damsel (I say to thee) arise.

And forthwith the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

And he charged them strictly that no man should know it; and commanded that something should be given her to eat."¹⁰⁶

All together:

¹⁰⁶ Mark 5.22-23, 35-43.

✧ Glory to the Eternal Father
✧ To the Divine Son, Inseparable Logos,
✧ And to the Holy Spirit, the Paraclet, Provider of
the Divine Gifts. Amen.

Another Brother:

“Now a certain man was sick, named Lazarus, of
Bethany, the town of Mary and her sister Martha.

(It was that Mary who anointed the Lord with
ointment, and wiped his feet with her hair, whose
brother Lazarus was sick.)

Therefore his sisters sent to him, saying, Lord,
behold, he whom thou lovest is sick.

When Jesus heard that, he said, This sickness is not
to death, but for the glory of God, that the Son of
God may be glorified by it.

Now Jesus loved Martha, and her sister, and
Lazarus.

When therefore he had heard that he was sick, he
abode two days still in the same place where he was.

Then after that he saith to his disciples, Let us go
into Judea again.

His disciples say to him, Master, the Jews of late
sought to stone thee; and goest thou thither again?

Jesus answered, Are there not twelve hours in the
day? If any man walketh in the day, he stumbleth
not, because he seeth the light of this world.

But if a man walketh in the night, he stumbleth,
because there is no light in him.

These things he said: and after that he saith to them,
Our friend Lazarus sleepeth; but I go that I may
awake him out of sleep.

Then said his disciples, Lord, if he sleepeth he will
do well.

Now Jesus spoke of his death: but they thought that
he had spoken of taking rest in sleep.

Then said Jesus to them plainly, Lazarus is dead.

And I am glad for your sakes that I was not there, to
the intent ye may believe; nevertheless, let us go to
him.

Then said Thomas, who is called Didymus, to his
fellow-disciples, Let us also go, that we may die
with him.

Then when Jesus came, he found that he had lain in
the grave four days already.

(Now Bethany was nigh to Jerusalem, about fifteen
furlongs distant.)

And many of the Jews came to Martha and Mary, to
comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was
coming, went and met him: but Mary sat in the
house.

Then said Martha to Jesus, Lord, if thou hadst been
here, my brother had not died.

But I know that even now, whatever thou wilt ask of
God, God will give it thee.

Jesus saith to her, Thy brother shall rise again.

Martha saith to him, I know that he will rise again in the resurrection at the last day.

Jesus said to her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whoever liveth, and believeth in me, shall never die. Believest thou this?

She saith to him, Yes, Lord, I believe that thou art the Christ, the Son of God, who was to come into the world.

And when she had so said, she went and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

As soon as she heard that, she arose quickly, and came to him.

Now Jesus had not yet come into the town, but was in that place where Martha met him.

The Jews then who were with her in the house, and comforted her, when they saw Mary that she rose hastily, and went out, followed her, saying, She goeth to the grave to weep there.

Then when Mary had come where Jesus was, and saw him, she fell down at his feet, saying to him, Lord, if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled;

And said, Where have ye laid him? They say to him, Lord, come and see.

Jesus wept.

Then said the Jews, Behold how he loved him!

And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?

Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith to him, Lord, by this time his body is offensive: for he hath been dead four days.

Jesus saith to her, Said I not to thee, that if thou wouldest believe, thou shouldest see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me:

And I knew that thou hearest me always: but because of the people who stand by, I said it, that they may believe that thou hast sent me.

And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith to them, Loose him, and let him go."¹⁰⁷

All together:

¹⁰⁷ John 11.1-44.

✧ Glory to the Eternal Father
✧ To the Divine Son, Inseparable Logos,
✧ And to the Holy Spirit, the Paraclet, Provider of
the Divine Gifts. Amen.

Another Brother:

“In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulcher. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow.

And for fear of him the keepers trembled and became as dead men.

And the angel answered and said to the women, Fear ye not: for I know that ye seek Jesus, who was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

And they departed quickly from the sepulcher, with fear and great joy; and ran to bring word to his disciples.

And as they were going to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshiped him.

Then said Jesus to them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me."¹⁰⁸

All together:

✧ Glory to the Eternal Father

✧ To the Divine Son, Inseparable Logos,

✧ And to the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

Another Brother:

"Now there was at Joppa a certain disciple named Tabitha, who by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did.

And it came to pass in those days, that she was sick, and died: whom, when they had washed, they laid in an upper chamber.

And as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent to him two men, desiring him that he would not delay to come to them.

Then Peter arose, and went with them. When he had come, they brought him into the upper chamber:

¹⁰⁸ Matth. 28.1-10.

and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed; and turning to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

And he gave her his hand, and lifted her up; and when he had called the saints and widows, presented her alive.

And it was known throughout all Joppa: and many believed in the Lord."¹⁰⁹

All together:

✧ Glory to the Eternal Father
✧ To the Divine Son, Inseparable Logos,
✧ And to the Holy Spirit, the Paraclet, Provider of
the Divine Gifts. Amen.

I n v o c a t i o n s

The Celebrant:

Lord our God,
You indicated to us that Faith is the Key of Power;
Faith in You, the Omnipotent Logos Victor, and

¹⁰⁹ Acts 9.36-42.

Faith in the realization of the object of the prayer, so that the Father may be glorified in the Son.

Here we are, us Brothers (*and Sisters*), united in Your Name for the fulfillment of Your Commandment; we therefore declare our firm Faith in You and our wholehearted and irrevocable dedication to the Service of Your Work of Universal Reintegration.

So, oh most Benevolent, look down unto the hidden and unrevealed parts of our hearts and add Faith to us, because we are only humans and sometimes we totter at the vicissitudes of life.

All together:

Look down unto our hearts and add Faith to us.
Amen.

Another Brother:

Lord our God, Jesus Christ, here we are, us Brothers (*and Sisters*), united in Your Name. According to Your promise, be with us, oh Emmanuel, and bless us and this Operation, that is celebrated for the Glory of Your Divine Name and for the Love of Your Humanity.

Another Brother:

Lord Jesus Christ, Son of God,

Like Jairus that implored Your mercy for his daughter's life, so we implore You for the life of our beloved brother (*sister*) _____.

Do not leave us embarrassed, You that triumphed over death, but grant us this Grace, so that once again Live prevails; **grant us the Grace that You accorded to Your Disciple Peter in Joppa**, for the Glory of the Eternal and Infinite God the Father, God the Son the Inseparable Logos and God the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

Another Brother:

Like Martha and Maria that implored Your mercy for their brother's life, so we implore You for the life of our beloved brother (*sister*) _____.

Do not leave us embarrassed, You that triumphed over death, but grant us this Grace, so that once again Live prevails; **grant us the Grace that You accorded to Your Disciple Peter in Joppa**, for the Glory of the Eternal and Infinite God the Father, God the Son the Inseparable Logos and God the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

Another Brother:

God our Lord, Jesus Christ Emmanuel, the only-begotten Son of God, begotten of the Father before all worlds (æons),

God our Lord, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made;

God our Lord, who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;

God our Lord, who was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures,

God our Lord, who ascended into heaven, and sitteth on the right hand of the Father;

God our Lord, who from thence he shall come again, with glory, to judge the quick and the dead; and whose kingdom shall have no end.

You, Lord Emmanuel, deign to listen to our prayer for the resurrection of Your Servant _____. Do not leave us embarrassed, You that triumphed over death, **grant us the Grace that You accorded to Your Disciple Peter in Joppa**, so that once again Live prevails, for the Glory of the Eternal and Infinite God the Father, God the Son the Inseparable Logos and God the Holy Spirit, the Paraclet, Provider of the Divine Gifts. Amen.

The chain is formed. If possible, before the following invocation, they chant the Hymn (p.203).

Lord *El Hayim*, God of the living, we invoke You. Fill us with the currents of Life and act through us for the healing of Your servant _____, because You are God of Abraham and God of Isaac and God of Jacob, not God of the dead, but of the living.¹¹⁰

Then, one by one:

Awake, thou that sleepest, and arise from the dead, and Christ will give thee light.¹¹¹

Then, while braking the "chain", they exclaim together:
Amen! Amen! Amen!

*(Or: **Jesus Christus Vincit!**)*

✧ By our Lord Jesus Christ Emmanuel, Omnipotent Logos Victor, that rose from the dead, and by His Servant Saint John. Amen.



¹¹⁰ Matth. 22.32.

¹¹¹ Ephes. 5.14.

Hymn

Demetrius Polychronis

♩ = 54



Jeshuah Emmanuel
Jeshuah Christe Emmanuel
Jeshuah Emmanuel
Jeshuah Christe Emmanuel.

(c) 1999, 2002

Various Prayers

Two Prayers to the Guardian Angel

A.

(An Elus Cohen Prayer)

Oh you, divine spirit! Spirit of force, of wisdom and of light; powerful being, with whom I desire to accomplish the most intimate union!

I call you! I invoke you! Come to my assistance; guide my steps on the Path of Salvation during this whole day. Vivify me with that Divine Love that inflames you; send me continually your intellect; give me the weapons that I need in order to vanquish my spiritual enemies.

Guide my steps towards the Truth; I abandon myself to your direction with total confidence.

Divine Logos, that have deigned to send Your Angels to guard and guide us, help me profit from their powerful operations; help me be preserved from any fall during this day.

Let me come to know intimately this spirit, to which You have particularly entrusted me.

I ask this Grace by Your Holy Blood, that has become the sigil of my reconciliation with You.

Amen!

B.

My dear Guardian Angel, my Brother, my fellow servant; guard, guide and assistant of my life;

In the Name of the Lord our God Jesus Christ Emmanuel, Omnipotent Logos Victor, I sincerely and humbly invoke you.

Here I am, amidst the darkness of this world; I dwell in confusion, in insecurity, in doubt. My erroneous judgment and acts have added more confusion to my intellect and to my heart.

My Guardian Angel, guide my aspirations, help my efforts, carry out my enterprises. Here I wonder; I have no other Master than our Lord and His Divine Ministers. So, condescend and come to my assistance and to my illumination.

My Guardian Angel, my Brother, my fellow servant, come for the Glory of God and for the love of His humanity.

Make me worthy to receive illumination from the Lord and guide my steps to the Path of Truth and Life.

Amen.

Invocation of the Divine Love and Wisdom

(From the "Frères d'Orient")

Our Father who art in heaven, Hallowed be thy name.

Thy kingdom come.

Thy will be done on earth as it is in heaven.

Fill my heart with Love, as this is my only desire and my only ardent aspiration.

Forgive me for all my trespasses, as I forgive all those that were unjust to me,

And I promise that my soul embraces all my enemies with the Love that You would deign to fill it.

Eternal Father, listen to my prayer and realize within myself the Love that I have invoked.

J.C.V.! – J.C.V.! – J.C.V.! – J.C.V.!

Jesus Christ Emmanuel, incarnate Love and Wisdom,

A humble Servant of Yours makes one step towards repentance and, before this Altar that has been consecrated for Your worship, dares to invoke You, imploring that You grant him a spark of Your Wisdom, so that error may not have a hold on his spirit and that Your Wisdom may open the horizons of Your Truth.

J.C.V.! – J.C.V.! – J.C.V.!

Ten Mystical Prayers
by Louis-Claude de Saint Martin ¹¹²

1.

ETERNAL source of all which is, Thou who sendest spirits of error and of darkness to the untruthful, which cut them off from Thy love, do Thou send unto him who seeks Thee a spirit of truth, uniting him for ever with Thee. May the fire of this spirit consume me all the traces of the old man, and, having consumed them, may it produce from those ashes a new man, on whom Thy sacred hand shall not disdain to pour a holy Chrism! Be this the end of penitence and its long toils, and may Thy life, which is one everywhere, transform my whole being in the unity of Thine image, my heart in the unity of Thy love, my activity in the unity of the works of justice, and my thought in the unity of all lights.

Thou dost impose great sacrifices on man, only to compel him to seek in Thee all his riches and all his delights, and Thou dost force him to seek all these treasures in Thee only because Thou knowest that they alone can make him happy, for Thou alone dost possess them, who hast engendered and created them. Truly, O God of my life, I can find nowhere save in Thee the root and realisation of my being. Thou also hast said that in the heart of man alone canst Thou find Thy repose.

¹¹² Not included in the Greek edition.

Cease not, therefore, for one instant thine operations upon me, that not only may I live, but that Thy name may be known among the nations. Thy prophets have declared that the dead cannot praise Thee; let death then never come near me, for I burn to offer Thee immortal praise ; I burn with desire that the Eternal Son of Truth may never have to reproach the heart of man with the smallest clouding of Thy splendour or the least diminution of its fulness. God of my life, the utterance of whose Name accomplishes all things, restore to my nature that which Thou didst first impart to it, and I will manifest that Name among the nations, and they shall learn that Thou alone art their God, Thou alone their essential life, as Thou only art the movement and motive principle of all beings.

Do Thou sow the seed of Thy desires in the soul of man, in that field where none can contest with Thee, since it is Thou who hast brought it into existence. Sow Thy desires therein, that the soul, by the force of Thy love, may be snatched from the depths which hold it and would swallow it up for ever. Abolish for me the realm of images; scatter the fantastic barriers which place an immense interval and spread thick darkness between Thy living light and me, entombing me in their folds.

Show unto me the sacred character and the divine seal of which Thou art the custodian; pierce the centre of my soul with the fire which burns in Thee, that my soul may burn with Thee till it knows Thine ineffable life and the inexhaustible delights of Thine

eternal existence. Too feeble to endure the weight of Thy Name, I leave in Thy hands the task of erecting its complete edifice and of laying Thyself its first foundations in the depths of that soul which Thou has given me for a torch, showing light to the nations, that they may no more dwell in darkness. Thanks be unto Thee, O God of peace and love ! thanks be unto Thee, because Thou hast been mindful of me, and hast not willed that my soul should want, lest Thine enemies should say that the Father forges His children or is unable to deliver them.



I will approach Thee , Thou God of my being; I will approach Thee, all unclean as I am ; I will show myself with confidence before Thee; I will come unto Thee in the name of Thine eternal existence, in the name of my life, in the name of Thy holy alliance with man. This threefold offering shall be for Thee an acceptable sacrifice, on which Thy Spirit shall send down its divine fire, to consume and transport it to Thy sacred abode, all charged and filled with the desires of a needy soul sighing only after Thee.

Lord, Lord ! when shall I hear Thee utter in the abyss of my soul that consoling and living word which calls on man by his name, proclaiming his enrolment in the heavenly army, and Thy will that he should be numbered among Thy servants ? By the power of that holy word shall I find myself speedily encompassed by the eternal memorials of Thy power and love, with which I shall boldly advance against Thine enemies, and they shall flee before the dread lightnings flashing from Thy victorious word. Alas, O Lord ! shall a man of misery and darkness cherish such high aspirations, such proud hopes? In place of smiting the enemy, must he not seek only a shield from their blows?

Furnished no longer with shining arms, is he not, as a despicable object, reduced to tears of shame and ignominy in the thickets of his retreat, unable to show himself before the day? In place of those triumphant anthems which once followed him in his

conquests, is he not doomed only to be heard amid sighs and groans? Vouchsafe at least one boon, O Lord, that when soever Thou searchest my heart and my reins, Thou shalt never find them void of Thy praise and love. I feel, and would feel unceasingly, that all time is enough for Thy praise, that to accomplish this holy work in a manner which is worthy of Thee, my entire being must be possessed and set in motion by Thine eternity.

Grant, therefore, O God of all life and all love, that my soul may reinforce its weakness with Thy strength; permit it to enter into a holy league with Thee, by which I shall be invincible in the sight of my enemies, which shall bind me so to Thee by the desires of my heart and of Thine, that Thou shalt ever find me as zealous for Thy service and glory as Thou, O Lord, art eager for my deliverance and beatitude.



Spouse of my soul! by whom it has conceived the desire of wisdom, aid me Thyself to give birth to this well-beloved son, whom I can never cherish sufficiently. So soon as he beholds the light, immerse him in the pure baptismal waters of Thy life-giving Spirit, and be he ever numbered among the faithful members of the Church of the Most High. Like a tender mother, do Thou take him in Thine arms till his feeble limbs have strength for his support, and shield him from all that is harmful.

Spouse of my soul! unknown except by the humble, I do homage to Thy power, and I would not confide to other hands than Thine this son of love whom Thou hast given me. Nourish him Thyself, watch over his early steps instruct him when he grows in the honour which he owes to his Father, that his days may be long on the earth; inspire him with respect and love for the might and the virtues of Him who hath given him being.

Spouse of my soul! inspire me also, me first, to nourish this precious child unceasingly with spiritual milk, which Thou has formed Thyself in my breast. May I ever behold in my son the image of his Father, in his Father the likeness of my son, and of all those whom Thou mayst engender within me through the unbroken course of the eternities.

Spouse of my soul!: known only to the sanctified, be Thou at once the mentor and model of this child of Thy Spirit, that in all times and places his works and

example may proclaim his heavenly origin. Place Thou also at length on his head the crown of glory, and he shall be an everlasting monument before the peoples of the majesty of Thy Name.

Spouse of my soul! such are the delights which Thou preparest for those who love Thee and seek for union with Thee. Perish everlastingly him who would tempt me to break our sacred alliance! Perish everlastingly him who would persuade me to prefer another spouse!

Spouse of my soul! take me Thyself for Thine own child; let me be one with him in Thine eyes, and pour on us each all graces which we cannot both receive from Thy love. I can live no more if the voices of myself and my son be forbidden to unite for the eternal celebration of Thy praises in canticles, like inexhaustible rivers ever engendered by the sense of Thy wonders and Thy power ineffable.



How should I dare , O Lord, for one instant to gaze on myself without trembling at the horror of my misery! I dwell in the midst of my own iniquities, the fruit of all manner of excesses, which have become even as a vestment; I have outraged all my laws, I have misused my soul, I have abused my body; I have turned, and do turn daily, to an ill account all the graces which Thy love showers continually on Thine ungrateful and faithless creature.

To Thee should I sacrifice all, giving nothing unto time, which in Thy sight is like an idol, void of life and understanding; yet I devote all unto time and nothing unto Thee. Thus do I cast myself beforehand into the abyss of confusion, given over to idolatrous worship, where Thy name is not known. I have acted like the senseless and ignorant of this world, who expend all their efforts to annul the dread decrees of justice and to render this place of probation no longer one of toil and suffering in their eyes. God of peace and God of truth, if the confession of my faults be insufficient for their remission, remember Him who took them on Himself, washing them in the blood of His body, His soul, and His love. Like fire, which consumes all material and impure substances, like this fire which is His image, He returns to Thee, free from all stains of earth.

In Him and by Him alone can the work of my purification and rebirth be fulfilled. In Him alone can Thy sacred majesty endure to regard man, through whom also Thou wilt our cure and our salvation. Gazing with the eyes of His love, which cleanses all, Thou dost see no longer any deformity in man, but only that divine spark which is in Thine own likeness, which Thy sacred ardour draws perpetually to itself, as a property of Thy divine source. O Lord, Thou canst contemplate only that which is true and pure as Thyself; evil is beyond the reach of Thine exalted sight, and hence the evil man is like one whom Thou rememberest no more, whom Thine eyes cannot fix, since he has no longer any correspondence with Thee.

In this abyss of horror I have, notwithstanding, dared to dwell; there is no other place for man who is not immersed in the abyss of Thy compassion. Yet no sooner does he turn his heart and eyes from the depths of iniquity than he finds himself in that ocean of mercy which encompasses all Thy creatures. So will I bow myself before Thee in my shame and the sense of my misery; the fire of my suffering shall dry up within me the abyss of my sinfulness, and there shall remain for me only the eternal kingdom of Thy mercy.



Take back my will , O Lord, take back my will; for if I can suspend it one instant before Thee, the torrents of Thy life and light, having nothing to resist them, shall pour impetuously within me. Help me to break down the woeful barriers which divide me from thee; arm me against myself; triumph within me over all Thine enemies and mine by subduing my will. O Eternal Principle of all joy and of all truth! when shall I be so renewed as no longer to be conscious of self, save in the permanent affection of Thine exclusive and vivifying will?

When shall every kind of privation appear to me a profit and advantage, by preserving me from all bondage, and leaving me ample means to bind myself to the freedom of Thy spirit and wisdom? When shall evils appear to me as favours extended by Thee, as so many opportunities of Victory, so many occasions of receiving from Thy hand the crowns of glory which Thou dost distribute to all those who fight in Thy name? When shall all advantages and joys of this life become to me as so many snares, unceasingly set by the enemy that he may establish in our heart a god of lying and seduction in place of that God of peace and truth who should reign there for ever? When, infine, shall the holy zeal of Thy love and the ardour of my union with Thee rule me to renounce with delight my life, my happiness, with all affections foreign to this sole end of Thy creature man, so loved by Thee

that Thou hast given Thyself all for him, that he might be inflamed by Thine example?

I know, O Lord, that whosoever is not transported by this holy devotion is not worthy of Thee, and has not yet made the first step in Thy path. The knowledge of Thy will and the solicitude of the faithful never to depart from it for a moment, herein is the one, the true resting-place for the soul of man; he cannot enter therein without being filled immediately with rapture, as if all his being were renewed and revived in all its faculties by the springs of Thine own life, nor can he withdraw there from without beholding himself given over forthwith to all the horrors of uncertainty, danger, and death.

Hasten, God of consolation, hasten, God of power, to communicate to my heart one of those pure movements of Thy holy and invincible will! One only is needed to establish the reign of Thine eternity, and for constant and universal resistance of all alien wills which combine in my soul, mind, and body to give battle thereto. Then shall I abandon myself to my God in the sweet effusion of my faith, then shall I proclaim His wonderful works. Men are not worthy of Thy wonders, or to contemplate the sweetness of Thy wisdom, the profundity of Thy counsels; and I, vile insect that I am, can I even dare to name them, who merit only visitations of justice and wrath? Lord, Lord! may the star of Jacob rest for a moment upon me; may Thy holy light be kindled in my thought, and Thy will most pure in my heart!

Hearken, my soul, hearken, and be consoled in thy distress! There is a mighty God who undertakes to heal all thy wounds. He alone has this supreme power, and He exercises it only towards those who acknowledge that He possesses it and is its zealous administrator. Come not before him in disguise like the wife of Jeroboam whom the prophet overwhelmed with reproaches; come rather with the humility and confidence which should be inspired by a sense of thy frightful evils, and of that Universal Power which willeth not the death of a sinner, since it is He who created souls.

Let time fulfil its law upon thee in all the things of time; speed not thy work by disorders; delay it not by false desires and vain speculations, the heritage of the fool. Concerned alone with thine interior cure, thy spiritual deliverance, collect with care the scant forces which each temporal period develops within thee; make use of these secret motions of life to draw nearer daily unto Him who already would possess thee in His breast, and share with thee the sweet freedom of a being who enjoys fully the use of all his faculties without ever encountering a hindrance. Whensoever these happy ecstasies transport thee, raise thyself on thy bed of sorrow, and cry unto this God of mercy and almightiness: Lord, wilt Thou leave to languish in bondage and shame this former image of Thyself, whom the ages may have buried under their dust but have never been able to efface?

It dared to misconceive Thee in those days when it dwelt in the splendour of Thy glory.

Thou hadst only to close the eye of Thine eternity, and it was plunged from that instant into darkness, as into the depths of the abyss. Since that deplorable lapse it has become the daily scorn of all its enemies, who not contented to cover it with derision, have filled it with their poisons, have loaded it with chains so that it could no longer defend itself, but became an easier prey to their envenomed darts. Lord, Lord! is not this long and humiliating ordeal sufficient for man to recognise Thy justice and do homage to Thy power? Has not this infected mass of its enemy's contempt enervated long enough the image of Thyself to open his eyes and convince him of his illusions? Dost Thou not fear that in the end these corrosive substances may entirely efface its imprint and place it beyond recognition?

The enemies of Thy light and Thy wisdom would not fail to confound this long chain of my degradations with Thine eternity itself; they would believe their reign of horror and disorder is the sole abode of truth; they would claim themselves victorious over Thee and possessed of Thy kingdom. Permit not, therefore, longer, O God of zeal and jealousy, the profanation of Thine image; the desire of Thy glory fills me more than any desire of my happiness apart from that glory of Thine Rise on Thy throne immortal, the throne of Thy wisdom, ablaze with the marvels of Thy power; enter for a moment that holy vineyard which Thou hast

planted from all eternity; pluck but one of those vivifying grapes which it produces unceasingly; let the sacred and regenerating juice flow upon my lips; it will moisten my parched tongue, it will enter into my heart, it will bear to it both joy and life, it will penetrate all my members and will make them strong and healthy.

Then shall I be quick, agile, vigorous as on that first day when I came forth from Thy hands. Then shall Thine enemies, frustrated in their hopes, blush with shame and tremble with fear and rage to see their opposition against Thee made vain and the accomplishment of my sublime destiny despite their daring and persistent efforts. Hearken then, O my soul! hearken, and be consoled in thy distress! A mighty God there is who hath undertaken the healing of thy wounds.



I present myself at the gates of the temple of my God, and I will quit not this humble asylum of the indigent till I have received my daily bread from the Father of my life. Behold the mystery of this bread! I have tasted thereof, and I will proclaim its sweetness to unborn nations. The Eternal God of Beings; the sacred title taken by Him who is made flesh that He might be manifested to the visible and invisible nations; the spirit of Him at whose Name every knee shall bow, in heaven, on earth, and in hell; such are the three immortal elements which compose this daily bread. It is multiplied unceasingly, like the immensity of beings who are nourished thereby, and, whatsoever be their number, never can they diminish its abundance.

It has developed in me the eternal germs of my life, and has enabled them to circulate in my veins the sacred sap of my original and divine roots. The four elements which compose it have dispelled darkness and confusion from the chaos of my heart; they have restored to it the living and holy light; their creative force has transformed me into a new being, and I have become the custodian and administrator of their sacred characters and life-giving signs. Therefore, as His angel and minister have I shown myself in all regions, to make known the glory of Him who hath chosen man; I have reviewed all the work of His hands and have distributed to each of them those signs and characters which He has

impressed on me in order that they might be transmitted to them, and to confirm the properties and powers which they have received.

But my ministry has not been confined to operation on the regular works of Eternal Wisdom; I have approached whatsoever was deformed, and have set on these fruits of disorder the signs of justice and vengeance attached to the secret powers of my election; those which I could snatch from corruption I have offered as a holocaust to the supreme God, and I have composed my perfumes of the pure praises of my mind and heart, so that all which lives may confess that the homage, the glory, the honour are due unto this sole supreme God as the source of power and justice. I have exclaimed in the transports of my love: Blessed is man, because Thou hast elected him as the seat of Thine authority and the minister of Thy glory in the universe. Blessed is man, because Thou hast permitted him to feel, even in the depths of his essence, the penetrating activity of Thy divine life. Blessed is man, because he may dare to offer Thee a sacrifice of thanksgiving founded in the ineffable sentiment of all the wishes of Thy holy infinity.

Powers of the material world! powers of the physical universe! not thus hath God treated you! He has constituted you the simple agents of His laws and the forces operating for the fulfilment of His designs. Hence is there no other being in Nature which does not second Him in His work and co-operate in the execution of His plans. But He is not

made known to you as the God of peace and the God of love; at the moment when He brought you into being ye were disturbed by the consequences of rebellion, since He ordained man to subdue and govern you. Still less, ye perverted and corrupt powers, has He dispensed to you those favours with which He has deigned to overwhelm man. Ye have failed to preserve those which were granted you by virtue of your origin; ye dreamed of a brighter lot and a more splendid privilege than to be the objects of His tenderness, from which moment ye have deserved only to be the victims of His justice. To man alone has He confided the treasures of His wisdom; on this being after His own heart has He centred all His affection and all His powers.

Sovereign Author of my spirit, my soul, and my heart! be Thou blessed for ever and in all places, because Thou hast permitted man, Thine ungrateful and criminal creature, to recover these sublime truths. Had the memory of Thine ancient and sacred covenant bound not Thy love to restore them, they would have been lost unto man for ever. Praise and benediction to Him who hath formed man in His image and after His own likeness, who, despite all the endeavours and all the triumphs of hell, hath re clothed him in his splendour, in the wisdom and the beatitudes of his origin. Amen.



Men of peace and men of aspirations! let us contemplate in unison, with a holy fear, the vastness of the mercies of our God. Let us confess to Him together that all the thoughts of men, all their purest desires, all their ordered deeds, could not, when combined, approach the smallest act of His love. How should we therefore express it? for it is confined to no individual deeds or times, but manifests at once all its treasures, and that in a constant, universal, and unhindered way! God of truth and God of love! so actest Thou daily with man. Amidst all mine infection and vileness Thy hand untiring extracts what still remains of those precious and sacred elements of which Thou didst form me at first. Like the thrifty woman in the Gospel consuming her light to recover the dime which she lost, Thy lamps are ever lighted, ever Thou stoopest to earth, ever hopest to recover from the dust that pure gold which has slipped from Thy hands.

Men of peace! how should we contemplate otherwise than with holy fear the extent of the mercies of our God! We are a thousand times more guilty towards Him than, in the sight of human justice are those malefactors who are dragged through cities and public places, loaded with the insignia of infamy, and forced to confess their crimes aloud at the doors of the temples and in the presence of the powers which they have defied. Like

them, and a thousand times more deservedly than they, should we be dragged ignominiously to the feet of all the powers of Nature and the Spirit; we should be paraded like criminals through all the regions of the universe, both visible and invisible, and should receive in their presence the terrible and shameful chastisements which are invoked by our appalling prevarications.

But in place of finding stern judges armed with vengeance, behold a venerable Monarch whose eyes publish His clemency, whose lips utter pardon only for all those who do not blindly hold themselves guiltless. Far from willing that we should wear henceforth the vestments of opprobrium, He commands His servants to give back to us our primeval robe, to set a ring on our finger and shoes on our feet. For all these favours it is enough, like later prodigal sons, to confess that we have not found in the house of strangers the happiness of the house of the Father. Men of peace! say, shall we contemplate except with holy fear the infinite love and mercy of our God? Say, shall we not make a holy resolution to remain faithful for ever to His laws and to the beneficent counsels of His wisdom?

O God! incomprehensible in indulgence and past understanding in love, I can love but Thee alone; I would love none but Thee, who hast forgiven me so much. I desire no place of repose except in the heart of my God, who embraces all by His power, my support on every side, my succour and my consolation. From this divine source all blessings

pour on me at once. He pours Himself into the heart of man continually and for ever. So does He engender within us His own life; so does He establish within us the pure rays and extracts of His own essence, whereon He loves to brood, and they become in us the organs of His endless generations. From this sacred treasury, through all the faculties of our nature, He directs kindred emanations, which repeat in turn their action through all that constitutes ourselves, and thus our spiritual activity, our virtues, our lights are unceasingly multiplied. Behold, it is exceeding profitable to erect Him a temple in our hearts!

O men of peace! O men of aspiration! say, shall we contemplate without a holy fear the vastness of the love and of the mercies and of the powers of our God?



How should it be possible , O Lord, to sing here below the canticles of the Holy City? Amidst such streams of tears, can we raise the hymns of jubilation? I lift up my voice to begin them, but I utter sighs only and tones of pain. I am overwhelmed by the length of my sufferings; my sin is ever before me, threatening instant death, with the chill of its poisons freezing all my being. Even now it lays hold of my members; the moment comes when I shall lie like a corpse which is left by hirelings to putrefaction. Yet Thou, O Lord, who art the universal source of all that exists, art also the font of hope. If this spark of flame be not already quenched in my heart, I still cling unto Thee, I am still bound to Thy divine life by that deathless hope which springs forever from Thy throne. From the depth of my abyss I dare therefore to implore Thee, to pray that the hand of Thy loving-kindness may heal me. How are the cures of the Lord effected?

By humble submission to the wise counsel of the Divine Physician. With gratitude and ardent desire must I drink the bitter draught which His hand offers; my will must be joined with that which animates Him towards me; the length and sufferings of the treatment must not prompt me to reject the good which the Supreme Author of all goodness seeks to effect in me. He is penetrated with the sense of my sufferings, and I have only to be kindled myself with the sense of His loving interest; then

shall the chalice of salvation profit me; then shall my tongue be strengthened to sing the canticles of the Holy City.

Lord, with what hymn shall I begin? With one to His honour and glory who has restored me to health and effected my deliverance. From the rising of the sun to the going down of the same will I chant this canticle over all the earth, not only to celebrate the power and love of my Liberator, but to communicate to all desiring souls, to the entire human family, the certain and efficacious means of recovering health and life for ever. I will teach them thereby how the spirit of wisdom and truth may abide in their own hearts and direct them in all their ways. Amen.



My soul hast thou strength to consider the enormity of that debt which guilty man has contracted with Divinity ? If thou hast found strength for crime, thou hast good reason to contemplate it in all its horror. Measure, therefore, in thy thought the vineyard of the Lord; remember that man should tend it; conceive the wealth of the harvest which it should produce under his care; think how all creatures under heaven await their sustenance from its culture by thee, that the vineyard of the Lord awaits in like manner its adornment at thy hands, that the Lord Himself awaits from thy fidelity and watchfulness all the praise and glory which should accrue from the fulfilment of His plans. But thou hast fallen; the dominion of the enemy upon thee; thou hast made barren the Lord's ground, brought the dwellers therein to want, and filled God's heart with sadness. Thou hast dried up the source of wisdom and of increase in this lower world, and still thou dost hinder daily the productions of the Lord. Consider the extent of thy debt, the impossibility of its payment.

The fruits of each year are owing from the moment of thine infidelity, the wages of all the hours which have passed since that fatal hour. Where is the being who shall acquit thee in the sight of that eternal justice whose dues cannot be cancelled, whose designs must attain their fulfilment? Herein, O God supreme, are exhibited the torrents of Thy mercy

and the inexhaustible abundance of Thine eternal treasures. Thy heart is opened towards Thy hapless creature: not only his debts are discharged, but a surplus remains with which he may succour the needy. Thou hast ordained Thy Word itself to cultivate the vineyard of man: that sacred Word whose soul is love has come down into this barren place; the fire of His speech has consumed all the parasitic and poisonous plants which choked it; He has sown the seed of the tree of life in their place; He has opened up health-giving springs, and it has been moistened by living waters, He has restored strength to the beasts of the earth, wings to the birds of heaven, light to the starry torches, sound and speech to every spirit which abides in the sphere of man.

To the soul of man itself He has restored that love of which He alone is the source, which has inspired His holy and wonderful sacrifice. Eternal God of all praise and grace, one only being, Thy Son Divine, could thus repair our disorders and acquit us in the sight of Thy justice. The creative being alone could make restitution of that which we squandered, for it needed a new creation. If, therefore, O universal powers! ye strive to chant His praises who has reinstated you in your rights and restored your activity, what thanks are not due from me, since He has become the hostage for my debts Himself towards you, to all my brethren, and has discharged all? It was said of the penitent woman that much was forgiven her because she had loved much But for man all has been remitted, not only prior to his

love, but while he was steeped in the horrors of ingratitude. O men! O brethren ! let us give ourselves wholly to Him who has begun by forgiving all to us.

Each one of God's movements is universal and is manifested in every universe. Now, like unto this God supreme, be the movement of love universal in all our nature, at once embracing all the faculties which compose us. Amen.



The Psalm of 72 verses (Shem – ham – phorash)

*⁹ Wherefore God also hath highly exalted him,
and given him a name which is above every
name:*

*¹⁰ That at the name of Jesus every knee
should bow, of things in heaven, and
things on earth, and things under the
earth;*

*¹¹ And that every tongue should confess that
Jesus Christ is Lord, to the glory of God the
Father.*

(Philippians, 2.9-11)

It is the tradition of the Greek R*CO to invoke the Holy Name of Jesus by means of the Psalm of Shem-Ham-Phorash; so, they insert the Name “יֵהוֹשׁוּעַ” or simply “Jesus” right after every occurrence of the word “LORD”. (In the text that follows, the exact position is designated by the letter “י”).

After each verse, the sacred exclamation “J.C.V.” is recited.

1 ~ 12

1. But thou, O LORD ʾ, art a shield for me; my glory, and the lifter up of my head. (3.3)
2. But be not thou far from me, O LORD ʾ: O my strength, haste thee to help me. (22.19)
3. I will say of the LORD ʾ, He is my refuge and my fortress: my God; in him will I trust (91.2)
4. Return, O LORD ʾ, deliver my soul: Oh save me for thy mercies sake. (6.4)
5. I sought the LORD ʾ, and he heard me, and delivered me from all my fears. (34.4)
6. Sing praises to the LORD ʾ, who dwelleth in Zion: declare among the people his doings. (99.11)
7. The LORD ʾ is merciful and gracious, slow to anger, and abundant in mercy. (103.8)
8. O come, let us worship and bow down: let us kneel before the LORD ʾ our maker (95.6)
9. Remember, O LORD ʾ, thy tender mercies and thy loving kindnesses; for they have been ever of old. (25.6)
10. Let thy mercy, O LORD ʾ, be upon us, according as we hope in thee. (33.22)
11. The LORD ʾ liveth; and blessed be my rock; and let the God of my salvation be exalted. (18.46)
12. Why standest thou afar off, O LORD ʾ? why hidest thou thyself in times of trouble? (10.1)

13 ~ 24

13. Make a joyful noise to the LORD ʾ, all the earth:
make a loud noise, and rejoice, and sing praise.
(98.4)
14. The LORD ʾ also will be a refuge for the
oppressed, a refuge in times of trouble.(9.9)
15. But the LORD ʾ is my defense; and my God is the
rock of my refuge. (94.22)
16. O LORD ʾ God of my salvation, I have cried day
and night before thee (88.1)
17. O LORD ʾ our Lord, how excellent is thy name in
all the earth! (8.1)
18. Judge me, O LORD ʾ my God, according to thy
righteousness; and let them not rejoice over me.
(35.24)
19. I waited patiently for the LORD ʾ; and he
inclined to me, and heard my cry. (40.1)
20. Then I called upon the name of the LORD ʾ; O
LORD ʾ, I beseech thee, deliver my soul.
(116.4)
21. But I trusted in thee, O LORD ʾ: I said, Thou art
my God. (31.14)
22. The LORD ʾ is thy keeper: the LORD ʾ is thy
shade upon thy right hand. (121.5)
23. The LORD ʾ will preserve thy going out and thy
coming in from this time forth, and even for ever.
(121.8)
24. The LORD ʾ taketh pleasure in them that fear
him, in those that hope in his mercy (147.11)

25. I will praise thee, O LORD ʾ, with my whole heart; I will show forth all thy wonderful works.
(9.1)
26. I cried with my whole heart; hear me, O LORD ʾ:
I will keep thy statutes. (119.145)
27. Deliver me, O LORD ʾ, from the evil man:
preserve me from the violent man; (140.1)
28. O God ʾ, be not far from me: O ʾ my God, make
haste for my help. (71.12)
29. Behold, ʾ God is my helper: the Lord ʾ is with
them that uphold my soul. (54.4)
30. For thou art my hope, O Lord ʾ GOD: thou art
my trust from my youth. (71.5)
31. I will go in the strength of the Lord ʾ GOD: I will
make mention of thy righteousness, even of thine
only. (71.16)
32. For the word of the LORD ʾ is right; and all his
works are done in truth. (33.4)
33. The LORD ʾ knoweth the thoughts of man, that
they are vanity. (94.11)
34. Let Israel hope in the LORD ʾ from henceforth
and for ever. (131.3)
35. I love the LORD ʾ, because he hath heard my
voice and my supplications. (116.1)
36. LORD ʾ, I have loved the habitation of thy house,
and the place where thy honor dwelleth. (26.8)

37. Turn us again, O ' God of hosts, and cause thy face to shine; and we shall be saved. (80.7)
38. Because thou hast made the LORD ' who is my refuge, even the Most High, thy habitation; (91.9)
39. Hear, O LORD ', and have mercy upon me: LORD ', be thou my helper. (30.10)
40. LORD ', why castest thou off my soul? why hidest thou thy face from me? (88.14)
41. Deliver my soul, O LORD ', from lying lips, and from a deceitful tongue. (120.2)
42. The LORD ' will preserve thee from all evil: he will preserve thy soul. (121.7)
43. But to thee have I cried, O LORD '; and in the morning shall my prayer come before thee. (88.13)
44. Accept, I beseech thee, the free-will-offerings of my mouth, O LORD ', and teach me thy judgments. (119.108)
45. When I said, My foot slippeth; thy mercy, O LORD ', held me up. (94.18)
46. The LORD ' is good to all: and his tender mercies are over all his works. (145.9)
47. O LORD ', how great are thy works! and thy thoughts are very deep. (92.5)
48. The LORD ' hath made known his salvation: his righteousness hath he openly shown in the sight of the heathen. (98.2)

49. Great is the LORD ' , and greatly to be praised;
and his greatness is unsearchable. (145.3)
50. The LORD ' is merciful and gracious, slow to
anger, and abundant in mercy. (103.8)
51. The glory of the LORD ' shall endure for ever:
the LORD ' shall rejoice in his works.(104.31)
52. I will praise the LORD ' according to his
righteousness: and will sing praise to the name
of the LORD ' most high. (7.17)
53. I know, O LORD ' , that thy judgments are right,
and that thou in faithfulness hast afflicted me.
(119.75)
54. The LORD ' hath prepared his throne in the
heavens; and his kingdom ruleth over all.(103.19)
55. But thou, O LORD ' , shalt endure for ever; and
thy remembrance to all generations. (102.12)
56. The LORD ' upholdeth all that fall, and raiseth
up all those that are bowed down. (145.14)
57. Ye that fear the LORD ' , trust in the LORD ' : he
is their help and their shield. (115.11)
58. My soul is also greatly disquieted: but thou, O
LORD ' , how long? (6.3)
59. From the rising of the sun to the going down of
the same the LORD'S ' name is to be praised.
(113.3)
60. The LORD ' is righteous in all his ways, and holy
in all his works. (145.17)

61 ~ 72

61. Blessed be the name of the LORD ' from this time forth and for evermore. (113.2)
62. Consider how I love thy precepts: revive me, O LORD ', according to thy loving-kindness. (119.159)
63. Serve the LORD ' with gladness: come before his presence with singing. (100.2)
64. Behold, the eye of the LORD ' is upon them that fear him, upon them that hope in his mercy; (33.18)
65. Return, O LORD ', how long? and repent thou concerning thy servants. (90.13)
66. Forsake me not, O LORD ': O ' my God, be not far from me. (38.21)
67. Delight thyself also in the LORD '; and he will give thee the desires of thy heart. (37.4)
68. O give thanks to the LORD '; for he is good: for his mercy endureth for ever. (136.1)
69. The LORD ' is the portion of my inheritance and of my cup: thou maintainest my lot. (16.5)
70. In the beginning ' God created the heaven and the earth. (Gen. 1.1)
71. I will greatly praise the LORD ' with my mouth; yes, I will praise him among the multitude. (109.30)
72. Return to thy rest, O my soul; for the LORD ' hath dealt bountifully with thee. (116.7)

The healing technique of the Theurgic Breath

I n t r o d u c t i o n

The Theurgic Breath is a particularly efficacious healing procedure. It is also discreet. It is an application of the universal law of Coagulation and Dissolution ("*Coagula - Solve*") on the ethereal and spiritual plane.

The law of Coagulation and Dissolution is really universal in human life. For example, when we want to put a nail on the wall, we first coagulate energy by moving our hand towards the opposite direction (*Coagula*) and then we dissolve it to the desired target (*Solve*). If we want to buy something, we first concentrate the necessary capital (*Coagula*) and then we direct it to the seller (*Solve*).

On the ethereal plane the functions of Coagulation and Dissolution are related to breathing.

On the spiritual plane Coagulation and Dissolution are accomplished by means of the Logos (or Word) – not by the Speech, but by the spiritual virtue of the Logos, which is the expression of the spiritual virtue of Will.¹¹³

¹¹³ The Logos is above or behind the speech. The Logos is normally manifested by the speech, but also by the thought, by the gesture or even by the glance. **The Logos always conveys a will.**

- When the Logos is directed towards the above and the inside, it coagulates energy.
- When the Logos is directed towards the below and the outside, it dissolves energy.

T h e t e c h n i q u e

In the domain of healing, the above are applied thus:

The Healer places his palms on the head of the patient. He inhales slowly and deeply, in 4 times, saying inwardly the sacred phrase:

“Kyrie Jesu Christe Eleison.”

By this action the Coagulation is accomplished.

Afterwards he exhales in 4 times, directing a current of cool air to the forehead of the patient, while saying inwardly:

“Jesus Christus Vincit Semper”.

By this action the Dissolution is accomplished.

This procedure is repeated at least 9 times.

Then he blows three times on the forehead of the patient, abruptly but always with a current of cool air, saying inwardly:

“Amen! Amen! Amen!”

Explanation

During the phase of inhalation, the Healer imprints his Logos on the air (actually in the inhaled psychic fluid). His Logos is addressed to The Divine Logos, the Universal Healer, asking for His intervention; and – like the Sun – God never denies to send his benevolent radiance.

If he wants to enhance this effect of imprinting, the Healer may hold his breath in for 4 times, reciting the same sacred phrase:

“Kyrie Jesu Christe Eleison.”

Then the current of air is directed to one of the major entrances of psychic fluid (of the patient): the frontal lobe. From there it is distributed as needed by the patient’s organism.

The sacred exclamation “Jesus Christus Vincit Semper” enhances the effect of Dissolution; it is like a command that originates from God and not from man.

(After the exhalation, the healer does not hold his breath outside).

After the 9 reiterations, the whole procedure is concluded by the three abrupt blows, that are like small “explosions” of psychic fluid, imprinted with the word of command “Amen!”.

However, it has to be noted that this is not the only explanation of this technique; other aspects – regarding the circulation of the psychic current through the hands –

might be taken into consideration as well; but we may not speak freely about these.

A p p l i c a t i o n s

The above technique can be applied in three different ways:

a. As described, in presence of the patient, out of any ritual context;

b. It can be included in the frame of the basic healing operation;

c. It can be celebrated as an independent ritual operation; in this case, the technique is preceded by the Invocation - Header and an hagiographical citation, and it is followed by the usual footer of all operations.

Hagiographical Citation:

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”¹¹⁴



¹¹⁴ Gen. 1.7.

